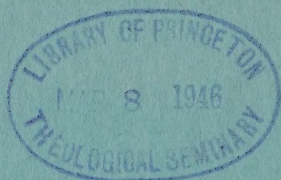


the Curriculum Guide

for the Local Church

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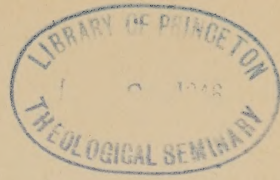
The International Council of Religious Education
203 North Wabash Avenue Chicago 1, Illinois



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International Council of
Religious Education.

The curriculum guide for the
local church



The
CURRICULUM
GUIDE
for the
Local Church

Developed Cooperatively

by

PROTESTANT EVANGELICAL FORCES
OF THE UNITED STATES AND CANADA

Through

✓
The International Council
of Religious Education

Issued by

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Chapter I

This Book and How to Use It

The Purpose of this Book

This is a book to help you and your church.

Whether your church be large or small, rural or city, you have the problem of selecting and using lesson materials. This book is intended to help you.

This book is part of a large comprehensive program.

When the major Protestant denominations want to work together on anything in the educational field, they do so through the International Council of Religious Education. In 1939 the International Council, which is the denominations working together in the educational field, appointed a committee on Lesson Policy and Production to study policies and project plans for the curriculum of church schools. Three committees were set up:

The Committee on Uniform Series

The Committee on the Graded Series

The Committee on the Curriculum Guide for the local Church

Who should read the book?

This "guide" is planned primarily for the use of pastors, directors of religious education, general and departmental superintendents, members of local committees on Christian education and other persons or groups who have responsibility for selecting lesson materials. Counselors of youth groups, directors of weekday and vacation religious education and persons studying curriculum in leadership training classes should also find the book helpful.

But this is not a book simply to be read.

It is a "guide" to the selection and use of lesson materials. The suggestions given here have come from actual experiences of local churches in planning their curriculum. It is only as these suggestions are given serious study that the book will serve its purpose. In many churches the committee on Christian education may make a study of the curriculum basing several meetings on the various chapters.

The purpose of this Guide is to help churches understand the significance of lesson materials, to think through their policies for curriculum planning, and to make better use of materials selected.

How to Use This Book

Churches look to their pastors for leadership in determining policies and in carrying them through. It is hoped that the pastor will first read this book and then use it in any of a number of ways. After studying it himself and considering its implications for his local church it is intended that he may use it in one or more of the following ways:

1. Get other leaders in the local church to read it. The director of religious education, the general superintendent of the Sunday School, the chairman of any board or committee that has responsibility for the selection of lesson materials — these are the persons who should find the book most helpful.
2. Have a conference with those who have studied the material and discuss its implications for the local situation.
3. Refer those teachers or superintendents of departments who are interested in selecting lesson materials to the book; loan them a copy or otherwise make it available to them, calling their attention to those portions which may have most bearing upon their interests and needs.
4. Use the material in the book as the basis for a series of workers' conferences. The chapter on "Testing," the chapter on "Personalities" and the first five chapters as a group have been used as the bases for conferences. Conferences have also been based on portions of the chapter: "What is a Good Curriculum?"
5. Use the book as a reference when dealing with curriculum problems: quote from it, have reports on portions of it, and use it for personal background.
6. Use the book as a basis for a thorough study of the local lesson material situation. Use it for guidance in carrying through a project in working out the policies and plans for the local church.

Chapter II

What Is a Good Curriculum?

The items in this chapter are referred to at several points throughout the book. They are brought together here so the reader may easily obtain a comprehensive view of the major factors which should be considered by church leaders as they study their present curriculum or contemplate revisions. Such factors as these are taken into account by the educational leaders of the various denominations as they prepare lesson materials.

Characteristics of Good Curriculum Materials

I. They are Christian

1. Their content is in harmony with the life and teachings of Jesus Christ.
2. All materials used are such that they help to achieve the objectives of Christian education.
3. The materials are based upon and permeated by the great truths in the Christian heritage.
4. They are prepared to help persons grow in living as Christians. In the series as a whole, materials are included which should further growth along each of the major objectives of Christian education, that is, fellowship with God, loyalty to Jesus, Christlike character, good churchmanship, growth in Christian service, participation in building a more Christian society, participation in Christian family life and knowledge of the Bible.

II. They are rich in content

1. They make large use of Biblical material.
2. They make use of a variety of the best extra-Biblical material available such as biography, stories, missionary materials, art interpretation, slides and motion pictures.
3. Adequate attention is given to all major elements which should be included in a total curriculum of Christian education, including great doctrines of Christian faith, major social problems, and church life and outreach. Missionary emphasis and service projects are included as integral parts of the teaching units.
4. Materials are furnished for the teachers' background and carefully selected references are given for further study in the field of the unit.

III. They are in harmony with sound educational principles

1. They are planned to meet the needs and interests of growing persons of each age group. They deal with vital needs and experiences of people today.

2. The Biblical and other material used are suitable for the respective age groups.
3. The methods suggested and the approach are in harmony with the best educational principles.
4. Suggestions for purposeful pupil activities of various types are included.
5. The hymns and songs used are of the best quality in poetry and in music and are such that pupils of the age group for which they are intended may enjoy and appreciate them.
6. The pictures and other illustrations used have the quality of good art and also are useful in religious teaching.
7. The materials deal with such basic needs and interests that the element of timeliness can be achieved with minor adaptation.
8. In the series as a whole.*
 - a. Attention is given to each area of study and work which should be included in the total curriculum. Thus the series is comprehensive.**
 - b. An appropriate amount of time is given to each area and so the series is "balanced."
 - c. The separate parts of the curriculum are in appropriate sequence.
 - d. The units for each age group are suitable to the stage of maturity of the pupils and so the materials are correctly "placed."

IV. They are usable

1. Specific suggestions are given for using a variety of the best procedures for each age group.
2. Teachers' materials are detailed and simple enough so that the less experienced and less educated teachers who are willing to make careful preparation may use them without difficulty.
3. The teachers' materials are rich enough and optional suggestions and supplementary materials are adequate enough so that the most creative and experienced teachers will find them helpful.

V. The style and form are good

1. The literary style for both pupil and teacher material is good: simple, easily read, clear, direct, and interesting.
2. The size of print is suitable for the age group.
3. The size, color and lay-out are pleasing and attractive.
4. The pictures and other illustrations are of good quality and are nicely reproduced.

*For further discussion of comprehensiveness, balance and sequence see page 39.

**For a list of areas to be included in a total curriculum see page 9.

Objectives of Christian Education*

The most widely used statement of objectives of Christian education is that prepared by the International Council of Religious Education. It is as follows:**

Objectives Pertaining to

- | | | |
|----------------------------------|--------------|---|
| GOD | I. | Christian education seeks to foster in growing persons a consciousness of <i>God</i> as a reality in human experience, and a sense of personal relationship to him. |
| Jesus Christ | II. | Christian education seeks to develop in growing persons such an understanding and appreciation of the personality, life, and teachings of <i>Jesus</i> as will lead to experience of him as Saviour and Lord, loyalty to him and his cause, and will manifest itself in daily life and conduct. |
| Christlike Character | III. | Christian education seeks to foster in growing persons a progressive and continuous development of <i>Christlike character</i> . |
| Christian Social Order | IV. | Christian education seeks to develop in growing persons the ability and disposition to participate in and contribute constructively to the building of a <i>social order</i> throughout the world, embodying the ideal of the Fatherhood of God and the brotherhood of man. |
| Churchmanship | V. | Christian education seeks to develop in growing persons the ability and disposition to participate in the organized society of Christians—the <i>Church</i> . |
| Christian Family | VI. | Christian education seeks to develop in growing persons an appreciation of the meaning and importance of the <i>Christian family</i> , and the ability and disposition to participate in and contribute constructively to the life of this primary social group. |
| Christian Life Philosophy | VII. | Christian education seeks to lead growing persons into a Christian interpretation of life and the universe; the ability to see in it God's purpose and plan; a <i>life philosophy</i> built on this interpretation. |
| Bible and other materials | VIII. | Christian education seeks to effect in growing persons the assimilation of the best religious experience of the race, preeminently that recorded in the <i>Bible</i> , as effective guidance to present experience. |

* Denominational book stores have charts giving detailed objectives for each age group. For special objectives for children's groups see "Goals for the Christian Education of Children," price 25c, available from denominational book stores or from the International Council of Religious Education.

**Adapted from *Christian Education Today*, published by the International Council of Religious Education, 1940. Price 25¢.

Areas of Content to Be Included

The following list of elements or areas of content to be included in a total curriculum is suggestive and fairly comprehensive but not necessarily exhaustive.

I. The Bible

1. Origin and nature of the Bible
2. Old Testament
3. Jesus
4. New Testament
5. Methods of study, devotional use and how to teach

II. Personal Experiences and Faith

1. Beliefs
2. Worship
3. Health
 - a. Mental
 - b. Physical
4. Personal practices in Christian living
 - a. Stewardship
 - b. Personal evangelism
 - c. Leisure time
 - d. Vocation; including preparation for it
 - e. Friendship
 - f. Biographical studies
 - g. Recreation
 - h. Educational and cultural development

III. Sex, Parenthood and Family

IV. Church Life and Outreach

1. Church history
2. The nature of the Church of Christ
3. Church membership
4. The program of the church
5. Service in and through the church.

V. Social Problems

1. Christianizing community life
2. Amusements
3. Liquor and other narcotics; gambling; delinquency and crime
4. Race and group relations
5. Christianizing the economic order; policies of industry and business; labor policies; cooperatives.
6. Current social issues
7. Christianity and competing world philosophies
8. Government and Christian citizenship
9. Inter-faith relations
10. Education in the community

VI. World Relations

1. Opportunities
2. World missions
3. World citizenship
4. Ecumenical movement

VII. Service and Christian Leadership—(See Leadership education curriculum)

1. Opportunities
2. Measures of Preparation
3. Principles and Objectives
4. Skills and Methods

Special Observances

Below is a list of some of the special observances which may be considered when working out the sequence of materials. Probably no church will observe all the special occasions listed. The policy for such observances may be thought through in relation to the total program of the church.

1. General Observances Significant To All Christian Groups

New Years, January 1

Lent, six weeks preceding Easter

Easter

Pentecost Sunday, seven weeks after Easter

Thanksgiving, last Thursday in November

Christmas, December 25

2. Special Weeks Sponsored By The International Council

Youth Week, the last Sunday of January through the first Sunday in February

National Family Week, the first Sunday in May through the second Sunday. Sponsored jointly with other religious groups.

Religious Education Week, beginning the last Sunday in September, through the first Sunday in October.

World Order Sunday, the Sunday nearest November 11. An inter-council observance.

3. Observances Sponsored By Agencies With Which The International Council Maintains Cooperative Relationships

Week of Prayer, first full week in January. Sponsored by Department of Evangelism, Federal Council of Churches

Brotherhood Week, the Sunday preceding George Washington's birthday through the following Sunday. Sponsored by the National Conference of Christians and Jews.

Race Relations Sunday, the Sunday nearest February 12. Sponsored by Department of Race Relations, Federal Council of Churches

World Day of Prayer, first Friday in Lent. Sponsored by United Council of Church Women

Rural Life Sunday, fifth Sunday after Easter. Sponsored by Home Missions Council

May Fellowship Day, first Friday in May. Sponsored by United Council of Church Women

Labor Sunday, the Sunday preceding Labor Day which is the first Monday in September. Sponsored by Industrial Department, Federal Council of Churches

World Communion Sunday, first Sunday in October. Sponsored by Department of Evangelism, Federal Council of Churches

World Community Day, the first Friday in November. Sponsored by the United Council of Church Women

Men and Missions Sunday, the second Sunday preceding Thanksgiving. Sponsored by the Laymen's Missionary Movement.

Universal Bible Sunday, second Sunday in December. Sponsored by American Bible Society

4. Observances Somewhat General In Local Churches But With No Generally Fixed Date

Children's Day, sponsored by some denominational boards

Mother and Daughter

Father and Son

Harvest Festival, sponsored by Home Missions Council

Chapter III

Why and How Study Your Curriculum

The church has the greatest and most worthy objectives of any agency in the world. In magazines and newspapers the attitudes and patterns of action which are being lifted up and recognized as desirable even by secular writers have their basic rooting in the Christian religion. The fundamental values of what we call the democratic way of life are imbedded in the teachings of Jesus. It is true that this may not be recognized but that makes it all the more noteworthy. Many persons have observed that in predominantly Christian countries, Christian principles have been incorporated in the life of the day to such an extent that non-church persons have received benefit from them and such principles have become identified with the country's way of living. However, they must more fully permeate personal, group, national, and international life. This is the task of the Christian church.

Inasmuch as its educational system is intended to educate for Christian living, the church has every reason to approach its teaching work with a sense of mission. In too many cases, however, the church does not show its belief in education for Christian living. Learning is often handicapped by poor equipment, short schedules, lack of home cooperation, irregular attendance, lack of punctuality, indifferent teachers, and materials carelessly selected. Then, when the church looks at the program of the public school, the tremendous power of the press and the attractiveness and vividness of impressions produced by the theater, it sometimes feels impotent to play its part in influencing growing lives. As a result, the church sometimes fails to use to the best advantage the opportunities and facilities that it does have.

In view of the needs of the world today which only the church can meet, the church must become increasingly aware of her functions and increasingly determined to fulfill them more effectively.

Toward What Are We Working?

Our task today is to share spiritual experiences and the heritage of the Gospel of Christ with children, youth, and adults, so that they will tend increasingly to act courageously and with the spirit of good will. This means that at each age level they will grow as Christian persons in all personal and group relationships: at home, at school, at play, at work, wherever they may be. They need to feel themselves a part of the Christian fellowship of which Jesus Christ is the center. Training in participation in the life and work of the church is necessary. Knowledge and understanding of the Bible is fundamental. Certainly there is need for a deepening sense of fellowship with God and a consuming desire to live in harmony with His will. Imaginations need to be captured by Jesus Christ to whom complete loyalty may be given. Grow-

ing persons need also to do their best toward helping others and making a more Christian community.

Probably the most comprehensive and widely used statement of purpose or "objectives" of Christian education is the one listed on page 8. It was prepared by the International Council of Religious Education and has been used by many denominations.* Local church groups may study the statement carefully, making notations and revisions if desired.

How Lesson Materials Can Help

In learning almost anything, the experience of others who have traveled along a similar path will be valuable. This is true in learning the Christian religion. We have the experience of others as recorded in the Bible, in church history, in work on mission fields, and in illustrations from everyday life. Such material is found in poetry, music, pictures and the printed word. Lesson materials help one to select from this great range of experience and organize the material for practical use.

There was a time when there were no lesson materials. It was not until the year 1823 that a movement began to select the particular portions of the Bible to be taught. In 1824 two Sunday schools in New York City followed such a plan. In 1825 The New York Association of Sunday School Teachers followed such a plan for four months. Then the American Sunday School Union published in March 1825 a list of 29 lessons for one year and in 1827 the American Sunday School Union announced a list of selected lessons covering five years. At this time, helps for the teacher were prepared. Materials for pupils had not yet arrived. Today we have quantities of helps for both teachers and pupils.

Why do we need lesson materials when we have the Bible, and when teachers are available? There are persons who seem to take pride in not using any lesson materials. They say, "I teach the Bible." But anyone who teaches the Bible gives some kind of interpretation whether or not he thinks he does. Any ancient document has to be interpreted to be understood. Sometimes teachers who want to teach the Bible in their own way are persons who may be less concerned with helping others to find out what is in the Bible than they are with putting over some particular notion or opinion or viewpoint of their own. They may use the Bible as a means of enforcing or giving authority to their own ideas rather than as a source out of which to discover fresh insights and new guidance. Or, teachers who do not care for lesson materials may simply be unwilling to study them and therefore prefer to teach in the way to which they are accustomed.

*Outlines of age group objectives may be obtained from denominational boards. Objectives for the children's age groups are outlined in "Goals for the Christian Education of Children" which may be ordered from denominational book stores or from the International Council of Religious Education, *price 15 cents*.

A major reason for the use of lesson materials is that a curriculum prepared by the denomination organizes the whole content of Christian teaching into units, having "comprehensiveness, balance, sequence, and age group gradation." The use of such material helps one to avoid repetition, to avoid the use of material in fragmentary, haphazard ways and to avoid neglecting important areas while over-emphasizing others. A prepared curriculum decreases the degree to which a teacher imposes his own ideas, peculiarities, and interests. Lesson materials help to rectify the teacher's weaknesses. They promote teacher growth as well as pupil growth. Probably the truly alert and consecrated teachers who are willing to teach in accordance with the best principles of Christian education will need, want and use materials.

In the development of curriculum, special materials were provided for teachers before they were provided for pupils. Today some churches buy materials for pupils but simply ignore the helps provided for teachers. Why do teachers need special helps when lesson quarterlies are provided for pupils? The public school not only provides materials for the pupils but also provides guides for the teachers. Teachers of the third grade know arithmetic, geography, history, spelling, music, art, and other subjects which they teach even better than many church teachers know the content of the Christian religion. They have been also trained in the methods of teaching. However, they use special materials that help them teach the particular lessons to their groups. Teaching the Christian way is a difficult task. It would seem that church school teachers need all the help they can get both as to what to teach and how to teach it. The materials for teachers then should give them additional content and practical suggestions for preparing to teach and for conducting the class sessions. They should also help the teacher himself to grow as a Christian.

The question is frequently asked, "Should lesson materials be provided for the pupils as well as for the teachers?" There may be situations in which the money spent on pupils' materials can be better invested. Such situations are, however, rare. Reading can play a very important part in one's life. For instance, a group of graduate students made a list of factors which had entered into their experiences and caused them to learn more about being a Christian. The major factors cited by these students included direct teachings by trusted persons such as parents, teachers, and friends; indirect teachings from the same persons, that is, things that these persons did and attitudes they expressed when they were not consciously endeavoring to influence others; responsibilities in which they had engaged, and materials read. Some of these reading materials had value because trusted persons such as parents or teachers or pastors believed in them. Other materials had value because they appealed to an interest or the material was so expressed that it made an impression or it was material that met a timely need or interpreted an experience.

Reading material for pupils may serve many or all of the following purposes:

1. To stimulate pupils to want to emulate an admired character, to grow in some phase of Christian living, or to become a better person.

2. To serve as a guide of directions as to how to live and give help in solving everyday problems on the level of the age group.

3. To serve as a guide book to the use of the Bible. The Bible is a large compilation of books and letters. In order to learn to know it and to use it most effectively, those who are not so well acquainted with it need the guidance of those who are. Through lesson materials, the Bible is apportioned and help is given in understanding and in using it.

4. To interpret experience and define and identify Christian ways of living on the level of the age group.

5. To save the time of the teacher. Class sessions are all too short. If teachers could count upon the pupils to study the materials in the quarterlies teachers could begin from that point. Some classes read the lesson quarterly during the class sessions. They do this because many pupils lose their materials and do not read them. In some cases, this may be an advisable procedure as the material should be read. It would be better, however, if some provision for reading could be made which would not decrease the brief time available for discussion and other class activities.

6. To encourage the teacher to follow a comprehensive and balanced curriculum rather than his own hobbies.

7. To warn the pupil of problems likely to arise, give advance preparation, keep one from making mistakes, serve as a readily available source to which to refer when meeting problems, interpret that which one is doing, increase understanding and appreciation and lead one into ever wider fields of study of Christian experiences and into wider experimentation in Christian living. It may help to unify the class discussions and pupil experiences.

Most of the denominations consider curriculum materials so necessary for effective Christian education that they give a great deal of time, skill, study, and effort to the preparation of these materials. They work together through the International Council of Religious Education in preparing basic outlines. The practice of making such cooperative outlines was begun in 1825. Today, committees with representatives from each of a host of denominations meet for days and weeks working morning, afternoon and evening to make basic lesson outlines. These outlines are then used by each of the participating denominations. The editors of materials for each of the various age groups search diligently for writers who have experience with the age groups and who have

religious and educational background for preparation of lesson materials. Attention is given to the attractiveness of the form in which the materials are finally published. Denominational boards give an enormous amount of skilled time to this service because they believe it is one of the most significant contributions they can make to the progress of Christian education among their people.

The last hundred years have seen such a development in the field of curriculum for use by churches that we now have all kinds of materials: poor, good and better. Discrimination is needed in order to select those materials which are best for one's own church.

What Should We Expect of Curriculum Materials?

When a church invests in curriculum materials, it has a right to the best. A doctor shared with a group some of his trying experiences when a patient's life hung in the balance and depended upon his skill and his judgment. A listener said that he felt that he could never be a doctor because such momentous consequences depend upon what a doctor does. A minister was present during this discussion. He stated that he felt the same way regarding his work in the ministry; that life was hanging in the balance and could be influenced for good or for ill, that the opportunity present would never come again and it behooves him as a religious leader to make wise use of the moment or it might be lost forever. We need to think of the significance of the church teaching when we select curriculum materials.

It has been said that poor materials in the hands of the best teachers can result in effective Christian education, whereas, the best materials in the hands of the poor teacher can result in harm. Teachers and supervisors are the key in the church school situation. However, if we ask them to give their time to this task, we are under an obligation to give them for their work the best tools we can find. A typist cannot work efficiently with a poor typewriter. It behooves us to use every care in selecting the tools for the teachers in this great task of Christian education. Good lesson materials provide much needed help in making the best use of an invaluable opportunity.

A suggested list of characteristics that a church has a right to expect of the materials it purchases and places in the hands of its officers and teachers was given in Chapter II.

How to Discover the Present Curriculum Situation in a Local Church

The Curriculum Pattern in the Local Church

There is no one best plan which all churches should follow in building their curriculum. Each church needs to study possibilities and adopt

that policy which seems best for it. There are four different major policies which churches follow. They are:

1. Adopt and use an established series.
2. Use an established series as a basis but adapt it by making substitutions at certain points.
3. Build the curriculum by choosing materials from various sources.
4. Write their own materials.

No one of the above policies is advocated for all churches. Each plan has its own values and dangers. It is hoped that a church using this book will look at its own situation in order to know definitely just what it is now doing about the selection of curriculum materials. Then, it is hoped that whether the decision is to continue the policy now under way or to change it, the decision can be made deliberately and on the basis of adequate reasons. In subsequent chapters of this book, there is discussion of each major plan of curriculum building. Since there are both values and dangers in the use of any plan, this study should help churches to avoid the dangers and to achieve the values inherent in the plan adopted.

It is recommended that a church adopt and use lesson materials in an established series unless there are good and sufficient reasons for using one of the three other policies.

The first step in surveying the curriculum of the local church may be to outline the pattern or policy now being followed. Illustrations of such patterns as followed by other churches are given below:

One church uses the following pattern:

Nursery through Intermediate age groups: Denominational closely graded lesson.

Seniors: Recently shifted from denominational uniform lessons to a curriculum of electives and some units prepared locally.

Young people: Uniform lessons with variations.

Adults: Uniform lessons with variations.

Leadership education: Planned locally. Courses selected from the denominational list of standard courses.

Another church:

Children's division: Denominational closely graded lesson.

Youth division: Group graded series of another denomination.

Adult division: Denominational uniform lessons.

Sunday evening youth groups: Electives and curriculum planned locally.

Weekday classes: Electives and curriculum planned locally.

Leadership classes: Curriculum planned locally, courses selected from international Council Standard Leadership Curriculum.

Another:

Beginner and Primary: Group graded lessons.

Junior and above: Curriculum committee plans curriculum locally. Materials are photolithographed or mimeographed.

Another:

All ages through young people in Sunday school: Denominational cycle graded lessons.

Adults: Electives along lines of "Learning for Life" program.

Vacation church school: Units selected from "Cooperative Series."

Special Women's groups: Denominational materials.

Young people's evening groups: Electives.

Special conferences, celebrations, etc.: Planned locally.

Leadership education: Electives from standard curriculum for classes, with workers conferences planned locally.

What curriculum pattern does your church now follow? In stating this, be certain to give the full title of the lesson materials and the source of publication. Some persons say, "We use the International lessons." They may use lessons based on the outlines of the International Council, but those lessons may be uniform, cycle graded, or closely graded lessons. The same need for accuracy in title applies to all materials used. Also, give the publisher. The "International" lessons, for instance, are published by a number of different denominations and even by some independent groups.

How Does the Local Church Follow Its Plan?

After outlining the basic policy of the local church regarding curriculum selection, it will help to know how it is carried out by the teachers and what problems have arisen in connection with it. The teacher of a certain leadership class said: "A superintendent of a junior department asked me a question tonight that I did not know how to answer. He said that they use the regular denominational graded lessons in the junior department throughout the year except that in the summer all the older groups meet together and they use the uniform lessons. In the fall it was discovered that the regular materials in the graded series duplicated the uniform lessons used in the summer. 'Now, what shall I do?' was the superintendent's question." This is one type of problem which should be uncovered through a discussion centered around the following outline:

1. Which classes or other groups are using the lessons published by the denomination?
What supplementary materials such as pictures, hymn books, teacher's magazines, and resource books are available for these materials?
What is done to help teachers or other leaders use the lesson and supplementary materials effectively?

2. Have any groups which use the lessons in a series published by the denomination omitted some portions or units during the past year? Have they increased the number of class sessions given to any lesson or group of lessons? Have they substituted other materials for any of the regular lesson material?
If such changes were made, exactly what were they and which lessons or groups of lessons in the series were affected?
What was done about any lessons which were displaced or shortened?
Looking at the outline of the series as a whole, will the change result in repeating some of the material?
Why was each change made?
Who was responsible for making the change?
What is the general practice and policy now being followed in making changes?
3. Which groups in your church now plan their curriculum by selecting materials from various sources?
List the exact title and publisher of all materials used during the past year.
How are the materials selected? Who decides what will be used?
Is there an outline of what should be included in the total program? Where and how are possible materials surveyed? How is selection made?
How far in advance is the curriculum outlined? When are materials selected?
4. Which, if any, groups in your church prepare their own materials for class, society or other use?
Are these materials for the teachers, or, for the members of the group?
Why are these materials prepared locally?
What units have been prepared? In what form? Samples should be at hand and brief descriptions given.
How were these materials integrated into the total curriculum?
Who prepared the materials?
What official group approved the materials?
How were supplementary materials provided, e.g. pictures, materials for activity, etc.
How far in advance of use were the materials available? How were the teachers or other leaders helped in using them?
To what extent was a survey of existing materials made?
To what extent was there cooperation in preparing the materials on the part of the teachers or other leaders? On the part of parents? On the part of members of the group?
What is the general policy now being followed regarding preparation of materials locally? What plans are underway?
5. Check to see if all age groups and all activity groups and sessions have been accounted for. If some have not been included in the discussion, discover how they plan their curriculum and exactly what materials they use. Be certain to include all Sunday school groups, the vacation church school, week-day church school, evening youth groups, club groups, special women's and men's groups. Include all activities; study, worship and recreational sessions.
6. Survey the extent, source and quality of supplementary materials now available. This pertains to additional courses of study, books of stories and other worship materials, motion and still pictures, prints and other flat pictures and other visual aids, hymn books, orders of service for worship services, source books for study, worship and recreation, and magazines for teachers and for members of the group.*

*Send to your own denomination for charts, prospectus or other material showing outlines of its materials.

What Are the Reactions to the Present Curriculum?

Every effort should be made to secure genuine evaluations rather than superficial reactions. Each complaint may be studied and noted as valid or invalid. Persons sometimes state objections to certain materials which are not their real reasons for not wanting to use them. Care will need to be used in securing reasons rather than prejudices for and against certain materials.

Suggestions as to sources from which to seek reactions are given below:

1. Reactions of teachers and other leaders:

Teachers, superintendents, the pastor and other supervisory leaders have reactions which should be valuable. Interviews and discussion are probably better procedures to use in securing this information than questionnaires would be. If a study is made of ways in which teachers or other leaders actually use the materials, it will give insight into the reactions.

Do the teachers read all the material provided? If not, what portions do they read? To what extent do they actually try the procedure that is suggested? Do they read the supplementary suggestions provided through magazines and other sources? Just which ones do they read? What do the supervisors provide for them? It may be advisable to keep in mind that in order to judge materials fairly, they must first be carefully read and honestly tried.

If leaders do not read all the material, why do they omit some? Which suggested procedures have they not tried? Be specific. Why?

What additional helps do the teachers and supervisors feel are needed? How can they be provided?

Are there basic dissatisfactions with the materials? If so, what are they? Be specific and discuss thoroughly. Is the dissatisfaction such that the materials should be changed, or that more help should be given in using them, or that they should be retained but supplemented?

Is there a desire to change the materials being used? To continue the plan now in operation? Why?

2. Reactions of pupils:

What is the general reaction of pupils to the material and to the lessons when the materials are followed?

What do they do with their own materials: leave them on the radiator or elsewhere at the church? take them home and either lose or destroy them? leave them in a designated place at the church so they will be ready for use during the class session? read them? use them in working out assignments? Which of the above practices does the teacher encourage? How? Be specific. Is it thought that the pupils' use or misuse of materials is because of the materials or of other factors? If any change in materials is thought desirable, what change is suggested and why?

3. Reactions of parents:

Do the parents know the purpose and content of the curriculum in use? What efforts have been made to enlist parent cooperation in planning and using the curriculum? to inform them about the curriculum? to acquaint them with the program of Christian education in their church? How have they responded?

What do parents say about the curriculum? Does it seem that the parents' reactions result from the materials being used or from other causes?

What changes would be needed if the parents' suggestions were followed?

4. Reactions of the denominational board

It may be wise to write to the denominational board indicating the present curriculum pattern, the reasons for satisfaction or dissatisfaction, and any issues regarding changes. Its judgment may be asked as to whether or not the materials now being used and those proposed seem to fit in with the purpose and viewpoint of the denominational program.

How Are Special Needs of the Local Constituency Met?

A study of special or unique needs of the members of the church school may be made. Ways in which these needs are, or, are not provided for in the curriculum may then be investigated.

1. General characteristics of the people as to economic, educational, social, racial, or geographic or vocational factors.
2. Any special needs of the community from the standpoint of recreation, fellowship across class lines, divisions and differences due to political and racial prejudices.
3. Any special needs growing out of the world situation?
4. Any special emphases growing out of the program of the public school in regard to social problems, citizenship, attitude toward sports, recreational ideals, history, literature, religious exercises of any sort in connection with the schools, use of materials in connection with celebrations of Christmas and other special days in the public school.
5. The persistent issues the people face in their personal lives and the specifically religious needs.
6. The cooperative program of Christian education in weekday religious education, vacation church schools, leadership education schools, and other activities which affect the program of those who attend the local church.
7. Local issues in which the people are divided or which are important in public discussion, such as local government, civic improvement, opening or closing of Sunday motion pictures, sales of alcoholic liquors, building a just and durable peace.
8. The general theological tenor of the church.
9. The history of the church and of its program in the community.
10. The influence of prominent citizens in matters of moral, religious, social and public welfare.

A study such as that suggested above should result in a clear picture of the materials the church has been using and the problems met in using them. Such a study will provide the local background needed for further steps.

Chapter IV

Using Regular Lessons from Your Denomination

What Lessons Are Available From Denominations?

Any group planning its curriculum materials will doubtless be surprised and pleased when it discovers all the various lesson and supplementary materials its denomination publishes.

Most denominations publish one or more series of regular lesson materials. Some denominations publish one or more series based on outlines which they themselves have worked out.* There are, however, cooperative lesson committees of the International Council of Religious Education which produce outlines of lessons. These lesson committees are composed of representatives of denominations. Therefore, after giving much time and work to the production of the cooperative outlines, many of the denominational editors use them. The International Council does not publish lesson materials. It provides outlines only. The denominational editors who use the outlines secure their own writers and edit the material. The denominations publish the material as quarterlies or in some other form.

The three different systems or "series" of lessons for which many of the denominations cooperate in producing outlines are:**

- The International Closely Graded Lessons
- The International Cycle Graded Lessons
- The International Uniform Lessons

Some denominations use their own independent outlines of society topics for youth groups while others use the outlines as developed in cooperation through the Graded Lesson Committee of the International Council. Society topics are outlined for Junior age, Intermediates and Senior-Young People's groups.

In addition to regular lesson materials in quarterlies, booklets and magazines for pupils and teachers, many of the denominations publish additional helps. Some of them provide picture sets for use with children's groups, packets of suggestions for activities or for additional resource materials, leaflets for parents, and magazines for teachers and other leaders and song and hymn books for age groups.

Why Use the Regular Lessons of Your Denomination?

As was indicated in Chapter III, there are several ways in which a church may work out its curriculum. In Chapters V, VI, and VII

*See Appendix II, Chart No. VI, where such denominations and names of the series they publish are listed. Charts or outlines of lesson materials may be secured from the denominations.

**A chart showing the denominations which use each of the outlines developed cooperatively is given in Appendix II, Chart V.

suggestions are given for churches which are interested: (1) in using the materials from their denomination with some variations, (2) in building their curriculum by selecting materials from various sources, or, (3) in writing their own curriculum materials. In this chapter, consideration is given to the values in using the regular materials in an established series published by one's own denomination. Probably this is the plan which will be followed in the majority of churches. The discussion below indicates, first, some of the values to be achieved through using a regular established series of lessons. Then, the additional values to be gained if the established series chosen is one of those published by one's own denomination.

Values in using an established series

The following are some of the values to be gained by the local church when it uses the lessons in any of the best established series:

- (1) The teachers and the pupils secure the benefit by years of experience of curriculum planners. Planning the curriculum is no easy task. Many people are giving their lives to that task. That experience should not be lightly cast aside.
- (2) The material has already been *graded* for the age group for which it has been written and published. It has been so planned that, on the whole, growing persons get what they need when they need it.
- (3) The established series are *comprehensive*. Committees have tried to see to it that no major areas have been omitted from the total curriculum and since so much needs to be put into it, they have tried to see that none receives more attention than is justified.
- (4) *Balance* is already cared for. Old Testament and New Testament, content and problems of every day life — a balance has been worked out for each year and for the curriculum as a whole.
- (5) Committees have already given careful attention to *sequence* or the way in which one unit may follow another, the time of the year in which certain units are most appropriate, and the ways in which materials for one age group dovetail with those of other age groups.
- (6) The church is *not at the mercy of persons or pressure groups* who have "causes" which must be, according to their idea, given a large emphasis regardless of what else is omitted.
- (7) *Supplementary materials* are available in organized form. These include picture sets, resource materials, materials for activities, suggestions for worship, and additional teaching suggestions available in magazines for leaders.

Values in using an established series published by one's own denomination

If a church uses an established series but chooses such a series published by its own denomination, then the following additional values may be secured.

- (1) The denomination's materials may acquaint teachers and pupils with *their own church's life and work*, missionary enterprises, board members.
- (2) *Denominational events* are frequently given a place in denominational magazines related to the lessons.

- (3) Some of the denominational materials include explanation of *beliefs and church organization and polity* of that denomination.
- (4) *Teaching helps and supplementary content* are sometimes provided in denominational magazines for the help of teachers using lessons materials which the denomination publishes.
- (5) The spirit of *unity and fellowship throughout the denomination* may be furthered when the churches use their own literature.
- (6) When a church purchases and uses the materials published by its own denomination, that church *strengthens the work of the denomination* thus enabling it to improve and extend its services.

Helping Teachers Use Lesson Materials

Teachers need help in understanding and using lesson materials. Sometimes a church group will say: "Oh, we use our denominational graded series throughout the church school from the beginners through the high school age," implying that all its curriculum problems are thus ended with the selection of materials. No materials, however, will teach themselves. As was indicated in Chapter II, lesson materials are the records of the experiences of others printed so that they can be shared. They have no value at all until the ideas get off the printed page and out of the words in which they have been written and into actual experiences — that is, into ideas, words, actions and feelings of the pupils. The materials, as well, need to be brought up-to-date — made timely.

How may the teacher use regular lessons most effectively?

The question may be asked, "What does the teacher need to do in order to make the best use of the regular lesson materials?" The following suggestions may be helpful to teachers and to supervisors and committees who are responsible for helping them. If the teachers will plan to give a block of time to examining the new material as soon after receiving it as possible; if the supervisors will plan a preview conference once each quarter for all those teachers who use the same materials, and then if the teacher will give a minimum of an additional hour to the specific preparation for each class session, there is no reason why teachers may not use regular lessons effectively. The teacher needs help, then, in order to:

- (1) Understand the purpose and plan back of the total curriculum and the place of each unit* in the total series.

In order that leaders may not accept quarterlies in a lackadaisical fashion, it is imperative that they see each unit in terms of the whole. They need to realize that now is their opportunity to deal with this particular unit. For instance, when a leader receives a quarterly making use of the Biblical material of the prophets, the teacher may say to him or herself, "this is my only opportunity within a period of three years to help my group to know and ap-

*By "unit" is meant two or more lessons related to each other.

preciate the prophets." This attitude will give a very different psychological approach to the preparation of these lessons and the teaching of them than if the teacher says with a sigh, "I see the next lessons are about the prophets."

One way in which teachers may come to see the significance of each particular unit is to study the lesson outlines according to whatever type of chart or outline the denomination may provide to show the entire cycle of its materials. Such a chart may well be the basis for a conference for the leaders of the entire church school rather than just those of one department or division. Leaders of various age groups need to know what is being taught throughout the church. Then they understand better the significance of their own teaching. A pastor presented a chart of this type in the morning public worship service so that the entire congregation and especially the parents, would be aware of the teaching program. It may be helpful for the teachers and parents as a group to interpret the materials listed on the chart in terms of the various emphases.

(2) Survey the unit.

In some teachers' materials, or in superintendents' manuals, an outline is given of the unit to be taught. It is very helpful to study this. If such an outline is not provided, it would be helpful to make one. An illustration is given in Chart I.

(3) Increase one's own personal resources for teaching the unit.

The administrative or supervisory officers of the church school may help the teachers and counselors equip themselves to teach. If the next unit to be taught deals with a study of, say, the church, the teachers will need some basic fundamental study in the field of church history and church program. It may be the responsibility of the administrative and supervisory officers to see that the leaders have such material and that they know how to use it. If each leader would read a good book on the adult level in the field of each unit he teaches, he would find the joy that comes from teaching out of a richer background.

In addition, materials for worship services related to the unit may be collected for use either in the class or department. Appropriate motion pictures may be booked and plans for their use with class, department, or other groups worked out. Supplementary materials in the form of other curriculum quarterlies and textbooks, story materials, etc. should be brought together and studied.* It is only after such background study that a leader may "teach out of the overflow" of his own resources.

Administrators and supervisors may think this is too difficult a program for teachers and counselors to follow. When they make

*See the Appendix for sources of bibliographies.

Chart I*

Preview Outline of Unit "Learning to Pray"

Session and Specific Purpose	Bible Materials	Other Materials	Things To Do
Session 36— Learning to Pray To guide the children (1) to recall what Jesus taught about God; (2) to discover that Jesus as a boy probably learned to pray at many times and in different ways and why he prayed; (3) to find evidences of God's goodness and love in beauty all about them.	Luke 2: 52; 6: 12; Psalm 119: 1; Job 37:5b	Pictures—"End of Day." "Jesus Teaching" (re-called). "Girls of India at Prayer" (recalled). Songs—"Morning Hymn." "God Is Near." "Our Thanks for Music." Stories—"When Father Joseph Prayed" (adapted from Little Boy of Nazareth, Bonser). Poems—"This Day is Lovely, God." Prayer—"I think of Beautiful Things" (child's folder)	Listen to poem. Look at pictures. Discover how Jesus learned to pray as a child. Connect with children's own experiences. Listen to story to discover why Jesus prayed, to discuss how he prayed. Use the child's folder. Take a walk to discover beautiful things that remind one of God's goodness. Learn "God Is Near." Begin "My Book of Prayers."
Questions to Think About How did Jesus learn to pray when he was a boy? Why did Jesus pray? What is God like? How do flowers, trees and other beautiful things tell of God?			
Session 37—How Prayer Helps To guide the children (1) to understand how prayer may help them solve hard questions and face difficult situations; (2) to pray sincerely.	Matthew 6:5-8; Mark 1: 35-38 Psalm 143:8	Picture—"Jesus Teaches His Disciples to Pray." Pictures for "My Book of Prayers." Songs—"Morning Hymn." "God Is Near." "Two Prayers." Stories: "When Jesus Prayed." Prayers.	Read prayers and prayer poems. Add to "My Book of Prayers." Listen to stories. Study pictures. Use the child's folder. Begin litany. Prepare to pray silently. Learn song, "Two Prayers."
Questions To Think About: How can prayer help? How was Jesus helped by praying?			

*Primary Closely Graded Church School Courses, Superintendent's Manual, by Meta R. Lindsay, The Graded Press, Nashville 1942, page 91.

Session and Specific Purpose	Bible Materials	Other Materials	Things To Do
Session 38—Why Do We Pray? To lead the children to discover that prayer is an experience that brings one near to God; one prays because there is a felt need; one may turn to God when happy or troubled, lonely, or puzzled because he is like a loving Father.	Nehemiah, Chapters 1, 2. Psalms 63: 1; 116: 1a, 2b. I love the Lord, therefore will I call upon him long as I live.	Pictures—"Nehemiah Before the King." Primary Picture Set, Course III, Part 3 Songs—"Morning Hymn." "God Is Near." "An Extra Prayer." Story—"Nehemiah's Prayer." Poem—"God Helps."	Recall prayer, Discuss why Nehemiah prays—why do we pray? Continue learning song, "God Is Near." Add to litany. Add to "My Book of Prayers." Listen to stories. Use the folder. Look at pictures. Listen to poem.
Questions To Think About: Why do we pray? Do all people pray?	Luke II: 1. A prayer verse from Bible: Lord, teach us to pray. Luke II: 1.	Pictures—Those of unit. Songs—Those of unit. Story—"The Lost Children." Poems—These used during unit.	
Session 39—How to Pray. To lead children to discover how to pray intelligently and helpfully, not only for their own, but also for the benefit of others.			Add to "My Book of Prayers." Enjoy beautiful things out of doors. Think out answers to one's own prayers. Listen to story.
Questions to Think About: About what shall we pray? When shall we pray? What words or thoughts may we use?			

*Primary closely graded courses, Superintendent's Manual, by Meta R. Lindsay, The Graded Press, Nashville, 1942, page 91.

it easier for the teacher by securing the materials, bringing them together, and showing the teacher how to use them, they are frequently surprised at the response and eagerness.

(4) Be alert to experiences and needs of the group.

The teacher needs to be alert to situations, experiences, and issues in the local community. Awareness of the times in which life is being lived and of the pressure of the environment upon the individuals in his group will help a teacher bring materials "up to the minute" and make them timely. Regardless of what age group he may be working with, the teacher needs to know the age group in general and his own pupils and their families in particular. Friendly interest in them and understanding awareness of life as they live it will help the teacher to use materials meaningfully.

(5) Re-work the materials.

The teacher may want to rework the materials so they will truly meet the needs of the local situation. He may use the series with its cycle as planned. He may use the material with its outline of sessions as planned. Within the class session, or, perhaps within the unit, he may make those adaptations which are needed for his own particular group.

Alert teachers plan the entire quarter's program in advance. These lessons must be studied by the teacher and made his own rather than taught as something formal and "handed down."

With youth groups the program committee will need to "re-work" the suggestions for the evening meetings so that they become the committee's own plans. This is true also of suggestions for departmental worship services.

Sometimes teachers assume they are using materials of a certain series when actually they are really using only those portions that call for the least energy. For instance, a teacher may read over the lesson and then in planning for the class omit the suggestions given in the leader's helps which call for looking up additional material or for activities of any type. When this is done, the teacher is not really using the materials. This may be one reason why many teachers sometimes fail to find enough material for use in the class session. On the other hand, teachers should not feel obligated to follow every suggestion given in the materials exactly as they are. It may be helpful, however, to:

Make note of the more helpful activities which lie outside the beaten path of routine

Bring to bear upon the lesson one's own background and the knowledge of the members of the group

Make one's own plans for teaching, utilizing a variety of procedures and the best suggestions given in the quarterly

Keep note of all ideas and suggestions for making the materials timely, for adapting to the specific group and for making class sessions stimulating

(6) Plan each lesson and teach the group.

The teacher needs to think through what he hopes the pupils will know or think or feel or do as a result of each class session. It is helpful to write out this purpose for one's own use. It may be a brief statement of "desirable outcomes" or "objectives" for the class session.

It is also helpful to list the Biblical and other material and the major ideas one expects to use in teaching and to outline a tentative procedure. That is, how may the class session be opened? How will interest be captured and pointed into the content of the lesson right from the start? How will thinking be stimulated? What three or four major questions or activities may be asked? What procedures may be used in the main part of the session? How may the session best be brought to a close?

Preparation for teaching finds its end point in the class session. Plans may be changed but teaching will be better because plans were made. The teacher's background, knowledge, friendship and personality will be brought into relationship with pupils in the class session.

The above suggestions have been given with a Sunday school teacher largely in mind. They apply also to leaders of groups in other activities, and to leaders of young people's groups. In the latter connection, there is the still further responsibility of the counselor to help the young people themselves make use of the regular materials and to help them build up files of supplementary materials. The building up of such files can well be a project of the youth group.

Ways to Help Teachers Use Regular Lesson Materials Effectively

1. Arrange a conference to help them understand the total curriculum.
2. Arrange quarterly preview conferences for teachers.

One purpose of workers' conferences and especially of departmental teachers' meetings is to help teachers experience the ideas given in the teachers' helps. A preview conference each quarter can be most helpful. As soon as the materials are available from the denomination, the teachers may be asked to look them over carefully and bring them to the meeting. The various groups using the same materials will meet separately, each with its own leader. Their purpose is to look at the materials they are to use with their classes this quarter. The pastor, an outside leader, the superintendent of the department, or, one of the teachers, may lead the conferences. In churches in which individual

teachers use different material, a supervisor or helping teacher may have a preview conference with each teacher.

First, one may view the quarter's work as a whole, bringing out the purpose for the entire quarter. Then the way each lesson contributes toward that purpose may be noted. These purposes may be mimeographed or written beforehand on the blackboard. Beside each statement of purpose may be written the basic idea in the Scripture passage — such as, "Jesus tempted," "Nature Psalm," or "Peter's denial." A list of other materials suggested for each lesson may be made and a list of activities suggested. (See Chart I.) If a preview chart is given in the teacher's materials, it may be used as a base. In addition to the columns used in Chart I, another may be inserted for experiences and needs of the specific pupils in the local church.

The outline of the unit may then be tentatively revised in terms of needs and interests of the group. Special attention may be given to making the plans timely.

Lesson materials are necessarily written many months before they reach the local church. Many things happen in national and international life between the time the lesson is written and the time it is in the hands of the teacher. A preview conference gives an opportunity to think through ways to make this material "timely." For instance, the Uniform Lessons for November 1, 1943, carried a lesson dealing with the sacredness of personality. When the writer wrote that lesson, he did not know that just at that time there would be great need for church people to think about their responsibility for creating public opinion in relation to decision concerning the peace terms and the policies for post-war world building. Articles were later inserted by editors into the materials for this purpose. But, if this adaptation had been impossible, instead of complaining about the untimeliness of the lessons, it would have been the opportunity and responsibility of the local group to re-think the lessons in terms of their meaning for the timely situation. This principle holds for adaptation to national, international or local situations. Only thus can the materials be brought into living experience and have practical value.

Supplementary materials should be on hand at a preview conference. Teaching would be greatly improved if each quarter each teacher would read one good solid book in the field of the content being studied. Such books may be brought to the conference, plans for making the books available explained, and the teachers motivated to read. Reference may also be made to books on method which have value. Visual aids may be used, such as maps, charts, ideas for posters, models, film strips, slides, prints, motion pictures, and objects from home or field. Suggestions for method may be discussed. Detailed help may be given on methods which are new to the group.

Additional Ways to Help Teachers

Teachers need the various helps provided by the denomination. The teacher's material and any special teachers' magazine, any picture leaflets, pupil material and resource or activity packets should be at hand. Supplementary teachers' helps may be prepared by a local or area director of religious education: mimeographed, and distributed to each teacher. Special materials available in the library may be noted. One of the best ways to help a teacher is to assign the best person available as "helping teacher" or supervisor. This helping teacher may then sit down with the teacher and help him work out general plans for the unit and specific plans for weekly sessions. Such a helper may keep in touch with the teacher, discuss class sessions and problems, help try new procedures, and help the teacher grow.*

*For further suggestions for helping teachers, see the section on the church's responsibility to its teachers in Chapter IX.

Chapter V

Using Regular Lesson Materials From Denominations, with Variations

Types of Variations

Sometimes a church decides to use a series of regular lesson materials from its own denomination, but it wants to feel free to use other materials when desired. There are several different ways in which the variations may be worked out:

1. Using more than one series, all of which are published by one's own denomination

Some denominations publish two or more series of lessons. For instance, a denomination may publish lessons based on the outlines for the Uniform Series and also lessons based on Cycle Graded or the Closely Graded Lessons.

Sometimes a church decides to use the lessons published by its own denomination. However, it may decide to use lessons of the Cycle Graded Series for certain age groups and lessons of another series for other age groups.

Even though a denomination may publish two or more series of lessons that does not mean that they are planned to be "mixed." They are based on entirely different outlines. Therefore when some materials are used from the Closely Graded Series and others from the Cycle Graded Series the pattern of the curriculum is broken. The local church then takes upon itself the responsibility of studying the outlines of each series used and "fitting them together" so that overlappings and gaps are not too serious. The local church doing this will need to see that:

The various areas* of study which should be included in a total curriculum are included at the best age periods.

The best proportion of time is given to each of the various elements.

The sequence of units from quarter to quarter, from year to year and from age group to age group, is good.

Overlappings and major gaps do not occur as the result of mixing materials from unrelated lesson series.

2. Using one series as published by various denominations

Quite a number of denominations publish lesson materials based on identical outlines which they have developed cooperatively. In

*See Chapter II.

some cases, each denomination then writes its own lesson materials based on the outlines. For instance, outlines of the Cycle Graded Series are worked out by the denominations cooperating in the International Council of Religious Education. Denomination A may find writers and have its lessons written the way it wants them. Denominations B and C may do likewise. When a local church belonging to denomination A selects its material it may decide to use the Cycle Graded Series with all age groups. It may, further, decide to use Cycle Graded Lessons published by its own denomination A for most of the age groups. However, for others, it may prefer the materials prepared by Denomination C based on those some outlines. As a result it may follow the policy of using one series for all groups but using lessons published by different denominations.

This kind of adaptation preserves the values of using an established series throughout the church school. (See page 22.) The special values to be gained through the use of materials published by one's own denomination, such as are listed on page 22 may be lost unless plans are worked out to achieve them in some other way.

When this type of adaptation is made, there is no problem regarding the total structure of the curriculum, its comprehensiveness, balance, unity, or sequence. Since only one basic series is being used, even though the materials are published by various denominations, the elements of curriculum construction are cared for. Neither is there any problem regarding supplementary materials. Such materials are available in organized form from all the denominations using the same basic outlines. The teacher's magazines from one's own denomination will still be helpful. Likewise, whatever supplementary suggestions are given for activities, resource materials, or worship suggestions are still pertinent. The teacher may even find that supplementary material may be secured from the teachers' and pupils' quarterlies published by his own denomination, even though he may be using primarily the quarterly published by a sister denomination.

3. Using a variety of series

A church may decide to use Closely Graded Lessons published by its own denomination as a *base* for its curriculum but it may decide to substitute Cycle Graded Lessons published by another denomination for one of its group. For another group it may substitute lessons prepared by another denomination on independent outlines. For one of the adult classes it may select Uniform Lessons published by still another denomination.

The local church which thus selects materials from various series published by its own and other denominations but uses one series as a base has the advantage of the frame work of its own

basic series and also a wide variety of good material from which to select. On the other hand, such a church assumes complete responsibility for building a curriculum which will deal with the various elements to be included in a total curriculum, which will give a desirable proportion of time to the study in each of the various fields, and which will provide a desirable sequence for each year, each age grouping, and from one age group to another.

4. Substituting one specific unit for another specific unit

Sometimes a church uses one series of lesson materials from its own denomination for practically the entire church school, but here and there, substitutes a unit from some other source for the one in the regular series. For instance, instead of using the regular materials for one quarter, the older young people's groups may use a unit drawn from some independent source which deals with courtship and marriage, or, *say*, with inter-faith relations.

There are two major types of substitutions of one unit for another.

(1) A church may use the framework or outline of the Cycle Graded Series, for example, as published by its own denomination. However, in certain cases it may find materials which seem better prepared or more adequate or more timely or more pertinent to the needs of the specific group. In such cases it may substitute a book drawn from another source but dealing with the same basic content as the lesson materials being displaced.

Or a church may prefer to substitute a rather specialized study of some specific problem in an area for a more general unit in the regular series. For instance, in a certain group, there was a unit on social problems with one lesson on the alcohol problem. The alcohol problem was crucial in the community. It was decided to give one lesson to all the other social problems included in the unit of the regular series and then give the rest of the time for that unit to a study of the alcohol problem, making use of a book and several bulletins which were obtained from various sources.

For another group, there was a unit on the life of Jesus in the regular series. Instead of using the regular lesson materials, however, a series of motion pictures were used together with some books in the field.

Frequently it would be better if the regular materials were used *along with* the additional book, bulletins, motion pictures or other materials. These materials might be used as *supplementary* materials rather than as materials to substitute for the regular lessons.

(2) The other type of substitution is more difficult as it is the substitution of a unit on a totally different subject for one in the

regular series. Sometimes after a careful study of the outline of lessons in the regular series, it is found that some basic need of the group is not provided for. At the same time, there may be a unit in the regular series which is thought not so necessary for the group. The one unit may then be substituted for the other. Or, it may be that a unit is desired on some timely problem in local, national, or international life.

Sometimes such a substitution is made unwisely. More adequate and timely supplementary materials used along with the regular lessons might be better. A certain class group did substitute an outside unit for one in the regular series only to find that very soon afterward the same kind of study was provided for in the regular series of lessons. Substitutions are sometimes made without realizing what unit is displaced.

Substitutions of a unit in another field of study should be made only after careful consideration. A responsible body should make the decision. Information as to the exact unit to be substituted for a unit in the regular series should be understood. Reasons should also be clear. A study of the outline of the materials in the regular series may be made in order to note when and how the content of each of the units is scheduled in the regular lessons.

5. Inserting units

Occasionally, a church wishes to insert a "timely" unit into the regular curriculum. Or, there may be a "hot spot" of interest and need so that there is a desire to insert a unit. Sometimes a leader of exceptional ability and experience in a particular field that has meaning for church groups is in the community for a short time. The church may rightly want to make use of his experience and ability while he is available. It may therefore invite him to become the leader of a brief unit of study for one of its groups.

Whenever a unit is inserted into the curriculum, the number of sessions available for some other study in the regular series is affected. It may be advisable to make an insertion only in those unusual cases when there is very definite need for it. Provision will need to be made for telescoping or, in extreme cases, possibly omitting a future unit or units without losing any more of the values of the regular series than is necessary.

6. Shortening units

Occasionally it may be felt that a certain unit does not require the number of sessions given to it in the regular series. Such cases are probably rare. Possibly the unit needs to be enriched for the group. With additional supplementary materials and an original approach, it may become an unusually rich unit for the group. However, if it is decided to shorten the unit, there are all manner

of fascinating short term studies or projects in which the group may engage. Or, it may be desirable to expand the time originally scheduled for a unit which precedes or follows the one being shortened.

7. The summer problem.

Some church schools are so depleted during the summer months that adjustments are necessary in the curriculum. Even though regular graded lessons have been used during the year, they are sometimes discontinued during the summer. If other materials are used during the summer months, it may save future difficulty if careful study is made of the outline of the regular graded materials usually used in order to avoid later duplication. Materials used during the summer month should be fitted into the total program so that they will not detract from the regular materials used in the fall and during the year.

Denominational editors are aware of the problem of churches with depleted attendance during the summer. Therefore, the curriculum of the regular series is often planned by the denomination in such a way that the summer units are largely enrichment units. Frequently, they are unusually good. If at all feasible, it is probably better to continue using them with the groups rather than to shift to other materials. However, if it is not feasible, the outline has been planned in such a way that they may be omitted without doing violence to the series as a whole. It may be better simply to omit such units than to try to telescope them into the fall since materials planned for fall are usually of utmost importance and are so rich that it would be unwise to try to condense them.

Churches might investigate the possibility of working out family guidance materials for use during the summer months which would help families to secure religious values from the experiences of the summer.

8. Expanding units.

There are so many rich materials and so many things to learn and to teach, that it may be natural for a teacher to feel that there is never enough time. The desire to lengthen the time schedule for a unit may be due to wastage of precious time and lack of organization in class procedure. If so, the teacher needs specific help on how to plan for the class session rather than more time for a certain unit. Or, it may be that the teacher thinks he is expected to cover all the content and use all the suggestions for activities. He may not realize that he is expected to select those which have the richest possibilities for the group. Or, the specific unit may be one in which the teacher is especially interested. Therefore, he would like to dwell upon it.

On the other hand, the reason for wanting to expand a unit may be quite valid. It may be discovered that the unit is unusually rich. The interest of the group may be keen. The unit may fill important needs. In such an instance provision should be made for extending the time.

Additional time for the study of the unit may be provided in several ways. Additional group sessions on Sunday or during the week hold many possibilities for further study and for the use of enrichment materials, different kinds of visual aids, and various activities. Or, arrangements may be made for "home work" either alone or in communities or in small community or school groups.

If there is no other feasible way to increase the time, more of the regular sessions may be given to the unit than were scheduled. This deliberate decision should be based on a careful study of the need and after plans have been thought through for changes in other units which will have to be shortened.

A Summary of Principles Governing Wise Adaptation of an Established Series

A church considering using an established series of its own denomination with variations may work out a set of principles for guidance. The following suggestions may be helpful:

1. Responsibility for approving variations should be lodged with the Committee on Christian Education or another group which has responsibility for selecting curriculum and overseeing its use.
2. The real reasons for making variations should be clear and should be weighed in view of the values to be gained and the values to be lost.
3. Investigation should be made to see if what is really needed is simply (1) more help for the teacher in planning class sessions or (2) more help for the teacher in bringing regular lessons up-to-date and making them pertinent to the interest and needs of the group or (3) supplementary materials for the pupils.
4. Changes should be made only in view of the outlines of the series as a whole.
5. When considering making variations in an established series, especial attention should be given to the problems of securing comprehensiveness, balance, and sequence in the total curriculum.
6. Careful consideration should be given to the problem of what to do about any units which may need to be shortened or possibly omitted due to the expansion or insertion of other units.
7. It is advisable to keep records of all variations made.

Chapter VI

Using Selected Courses

There are times when it is a good thing for a church to plan its own curriculum rather than use an established series. These are the exceptional rather than the usual cases. That is, unless there are very good reasons why the particular church should plan its own curriculum and the leadership is adequate for the task, it would be wise for the church to use an established series, perhaps with variations.

When Should a Church Select Its Own Curriculum Units?

The following are some of the types of situations which warrant a church investigating the possibilities of selecting materials from various sources:

1. The church is either non-denominational or interdenominational and therefore does not want to use all materials from any one denomination.
2. The Sunday school is unique in its set-up or constituency and finds that the established series are not as likely to meet their needs as other materials might be if they searched for them; e.g. Indian school, mission school in the mountains, a mission Sunday school which is part of the boarding day school, a church which differs distinctly from others in its theological and educational view.
3. The church has unusually fine leadership which has the time and will gladly use it toward building a local curriculum. Most of such churches have a trained and experienced director of religious education who will guide the project.
4. There is a strong mind set against the continuation of the use of an established series of one's own denomination coupled with the willingness and ability to work on the problem. The church believes that it can produce better materials for its groups than materials already available.
5. The church leaders are aware of a variety of sources of good materials and want to make the wisest use of the best materials available and they have the resources available for review and selection.

How Shall the Church Select Lesson Materials?

The committee appointed to select materials will need to follow a procedure somewhat as follows:

1. Know the groups.
2. Know the total present program of the groups.
3. Define objectives.
4. Decide upon areas of study to be included in a total curriculum.
5. Outline the frame work of the curriculum for each age group and for each quarter.
6. Check for comprehensiveness, balance and sequence.
7. Survey materials available.
8. Evaluate the most pertinent of the materials.
9. Select the materials to be used and outline the curriculum.
10. Investigate all possibilities for resource materials.
11. Place the order.
12. Make definite and adequate plans to help the teachers use the materials effectively.

Each of the above tasks should be done carefully and thoroughly and in relation to the entire church program if the church school is to have any real curriculum. If they are done superficially, the curriculum may easily be simply a hodge podge with no basic unity, with overlappings and gaps and complete lack of organization!

Selecting materials from various sources in such a way that they result in a balanced total curriculum is more complicated than piecing together a mosaic or a jig saw puzzle. In a mosaic or jig saw puzzle, only a certain number of pieces are available so that if a person works at it long enough, he will inevitably finally achieve a composition of meaning, unity and balance. In the field of church school curriculum, the problem is complicated because there are infinitely more materials available than can possibly be used and they have not been evolved in such a way that in the due course of time they might all fit together.

1. Know the groups

One of the values to be achieved from using the "eclectic" plan of curriculum building is that those materials can be selected which seem best to meet the needs of each particular group. Every effort should be made to achieve this value.

Careful detailed descriptions of the members of the various groups may be made. This may include age, sex, school or work experience, relation to the church, community interests, home relationships, issues bearing particularly upon or in any way affecting members of the group, special interests and problems. Specifically religious background, spiritual resources, concepts of and attitudes toward God, Jesus, the church, man, the universe, the Bible, are all factors which rightly belong in such a study. Special needs may be noted.

Special interest finders may be used. Written check lists should always be discussed with the group in order to understand real and permanent interests and needs. Tests may be helpful. Carefully planned and skillfully led discussion with older groups may be about as helpful as any procedure but its effectiveness depends upon several factors. The discussion must be leisurely. It must give time for the members of the group really to think rather than to speak off the surface of its mind and from the latest current event. The quieter, as well as the more vocal members of the group, should be heard. One procedure is for the committee to outline a number of large areas such as would be included in a total curriculum planned by a national body. Then take each area and ask, "What are the tensions we find in this area? What problems are we conscious of in the field? Does our lack of consciousness of need reveal further reasons for study? What information do we now have and what do we lack? Are there community needs in this area? Are there some lines of action which we should take? If so, what are they?" Such questions should draw from the group evidences of interest and of need.

With younger groups, discussions in which parents, public school leaders and other friends of children participate, may be used to discover needs. The children themselves may be brought into the process, though the younger they are and the more confidence and enjoyment they have in connection with their leader, the greater their tendency to like whatever is suggested with interest and enthusiasm. Some choice may be given them and their whole hearted cooperation should, of course, be secured in any unit which is undertaken. Tests, informal discussions, written stories of experiences and all manner of informal observation may be used to know children better.

2. Know the total present program of the various groups

It will be helpful for the committee to know how many of the members of each group attend other church activities and what curriculum is used in each group. Sunday school, weekday church school, vacation church school, public school, club groups, and other activity groups in which the members of the church school participate have a bearing upon the curriculum of other phases of the total program.

It is helpful to know what the group has been studying during the past few years. It is necessary to know the curriculum in use below and above the age group in order that the units selected will "fit" into the total curriculum of the church.

3. Define objectives

There needs to be common understanding as to the objectives of Christian education.* Otherwise, there may be constant tugging from one person or another to select all materials in line with his particular idea of the objectives.

In addition to the general objectives, copies of the objectives for each age group as prepared by the denominational board may be provided. These, too, should be discussed and adaptations made for local group needs. Then, the various sessions which the church provides for each group may be noted. The purpose and curriculum of each may be made clear. The place of the home in Christian education may be defined and taken into consideration.

After these over-all studies, the objectives for the particular group or groups for which the curriculum is to be selected by the eclectic plan may be written.

4. Decide upon areas of study to be included in a complete curriculum

It is essential that the committee give careful consideration to listing the elements or areas to be included in a total curriculum. Without this study and decision, it is almost inevitable that the curriculum will be unbalanced. There are many good causes and most good Christian

*See page 8.

people have certain things that they think are more important than others. Unless there is an objective list of elements to be included and unless the curriculum is checked against them, a result may be an undue balance on missions or Old Testament history, biographies, religious art, peace education, alcohol education or some other one emphasis.

A suggested list of areas designed to be helpful for the entire church school was given on page nine. "Friendship" experiences for beginners will be quite different from what they are for intermediates and "home relations" will be dealt with very differently in the case of primaries, high school pupils and adults. However, there are curriculum elements which need to be given consideration in any total curriculum. Not all areas should be included in each age range, but the total curriculum should provide for consideration of each of the various areas when, where and as they are needed.

The list given in Chapter II may be studied carefully. Are there items that do not seem to be included in the list? Elaborate on each heading given indicating just what is needed along the line indicated. Notations may be made as to any special needs due to the church's own constituency. A list of objectives for each age group may be secured from the denomination and studied along with this list of elements.

5. Outline the broad curriculum

After the elements to be included in the total curriculum have been determined the framework may be blocked out. Charts as outlined by other curriculum planning groups may be studied. The local church may then either build its own framework or outline or it may adopt the framework as worked out by some other group as a base and make revisions as needed.

Some churches which plan their total curriculum by selecting from various sources keep constantly in mind the outline of the curriculum as prepared through the graded lesson committee and their own denominational board. They keep the chart at hand and the committee planning the curriculum studies it carefully, noting the various types of course content included for each group. Then, using the outline of the cycle or closely graded series as their guide, they search for the best quarterlies and other materials within each of the areas of study. The result is that sometimes they use the materials from their own denominational board for one group, but use those from another for another group. Occasionally they find materials published independently which they use for certain groups. Since they use the outline of their denominational series, however, they have the benefit of the experience and study of their national leaders in so far as the blocking out of their curriculum is concerned.

A few illustrations of the way the Graded Committee has outlined

*See pages 6 and 7.

Chart II

Three-Year Outline for Primary Age Group Cycle Graded Lessons

	FALL	WINTER	SPRING	SUMMER
1945 1946	Friends at Church (4)	Missionary Unit (4) Denominational Content	Remembering Jesus on Easter (3)	God's Summer Time Gifts (5)
Easter April 21	The Loving Kindness of the Lord (4)	Living as God's Children (5) (conduct)	People Who Work With God (5)	Boys and Girls Jesus Knew (4)
	Christmas (5) Because Jesus Came	Jesus Helps Us To Know God (4)	Helpers of Long Ago (O. T.) (5)	Friends at Work and Play (4)
1946	Worshipping God Together (4)	Missionary Unit (4)	Jesus Friend of all (Easter as climax) (1)	Our Church (4)
1947	(Offering Service, Cooperation)			
Easter April 6	We Work With God (4) Including feeding the hungry	Stories from an Old Book (4)	Friendliness Travels (6)	Outdoors in Palestine (5)
	Christmas (5)	Jesus, Friend of all (5)	Stories of David (6)	Learning and Growing in God's World (4)
1947	How Friends and Neighbors help Each Other (5) (Beginning with Church Fellowship)	When Jesus Was a Boy (6)	Missionary Unit (4)	Our Daily Bread (3)
1948				
Easter March 28	Thanksgiving Time (3) (Community Service)	Learning From Jesus (7) (Including Easter)	My Family Needs My Help (4)	Home Life in Bible Times (5)
	Christmas in Many Lands (5)		All Things Praise Thee (5)	Finding Out About the Bible (5)

Chart III

One Year Outline for 15, 16, 17 year olds

Closely Graded Lessons

	For 15-year-olds	For 16-year-olds	For 17-year-olds
Oct. to Dec.	Jesus—His Personality and Teachings (13 sessions)	How the Early Christians Lived and Worked (A study of Acts and selected epistles (13 sessions)	Messages for Today from the Prophets of Old (13 sessions)
Jan. to Mar.	Religion in the Work of the World (8 sessions) Christian Art and symbolism (5 sessions)	The Church's Story (Outline of its history) (13 sessions)	Personal Religious Living (13 sessions)
Apr. to June	Getting Along With People (4 sessions) Our Hebrew Heritage (9 sessions)	Our Christian Beliefs including emphasis that beliefs lead to action (6 sessions) Breaking Down Barriers (7 sessions)	Christianity and Other Religions (8 sessions) Modern Missions and World Needs (5 sessions)
July to Sept.	Youth as Christian Citizens (8 sessions) World Christian Fellowship (5 sessions)	Making Our Friendships Christian (4 sessions) Parables of Jesus (9 sessions)	Our Church and Our Community (5 sessions) The Letter to the Philippians (5 sessions) New Directions (3 sessions)

Chart IV

Outline for Intermediate Society Topics 1945-1946

	FALL	WINTER	SPRING	SUMMER
1945	Choosing Our Movies (3)	Missions (4)	Gifts for My Church (2)	Making Friendships Christian (3)
1946	The Comics We Read (2)	Our Minister (2)	Easter (Easter Worship and Private Devotions) (2)	Better Ways to Worship (5)
	What the Bible Has Meant to Other Persons (5)	Great Christians of Different Races (4)	Enjoying My Family (3)	Our Church School Yesterday and Today (3)
	The World Needs Christmas (3)	Heroes in Service (3)	Guard Your Gray Cells (Alcohol) (2)	Working in Our Church (2)
			Who Is Successful? (4)	
1946	Looking Ahead (1)	Missions (4) (for denominational development)	Easter Sunday (1)	Patriotism (4) (to be developed to fit the current situation)
1947	Who Makes Up My Mind (3)		Our Local Church Organization (3)	
	Let Us Give Thanks (2)	A unit in the Area of Race Relations Sunday (5)	Vocations (Work now and later) (4)	Palestine Today (current events, geography, and archaeological discoveries) (9)
	Favorite Bible Passages (2)	Lenten Worship (4)	Planning My Summer (5)	
	Ways We Can Keep Christian (4)			
1947	How to Use My Radio (3)	Missions (4)	Finding My Place in the Church (4)	A More Perfect Union (current) (4)
1948	Growing Through the use of the Bible (6)	Jewish Customs and Religious Holidays (2)	Myself and Others (4)	Hobbies That Make a Difference (6)
		Symbols Help Us to Worship (7)	The Earth Is the Lord's (Stewardship) (4)	People Are Interesting (2)

the curriculum are given in Charts II-IV. Careful study of these frameworks may help a committee to see what is involved and how outlines may be blocked out.

6. Check for comprehensiveness, balance and sequence

(1) Checking for comprehensiveness:

A curriculum is comprehensive when it includes adequate attention to everything that should be given consideration. The tentative framework may be checked with the list of areas needed in a total curriculum.* It may be helpful to check, in addition, to see that each objective of Christian education** has received adequate attention and that the desired portions of Scripture have been included.

In a church which works out its own framework, it is especially necessary to check on this principle of comprehensiveness. The leader in one church taught the high school group a course in religious art for an entire year. There are ways in which such a course could be taught so that it would include the elements needed in lesson studies for high school age, but unless every care is taken to be certain they are included, a very limited curriculum will be provided for the group.

It is all too easy for a curriculum planning group to be dominated by a few individuals who have a special interest in some one phase of Christian education such as Old Testament history, church symbolism, or missions, the alcohol problem or some other one aspect. These persons are sincere and the problem of which they are aware is real. However, it is not the only vital problem. The principle of comprehensiveness means that each major vital element needed in the growing person's lesson materials be included in the total curriculum.

(2) Check for balance:

How many sessions during a three year cycle period will be given to a study of world peace? How many to the life of Jesus as such? What about church history?

After deciding *what* shall be included in the curriculum, the next step is to say *how many class periods* will be devoted to each element. This process takes a great deal of juggling. It may be wise to have a sub-committee of persons whose judgment can be trusted to see the curriculum as a whole and be fair to each interest involved. Then this outline may be brought in mimeographed form to the committee as a whole for revision and tentative approval. Persons who have a "special interest" in one field will not be able to secure as many sessions for that special interest as they may sincerely feel are needed. However,

*Page 9.

**Page 8.

when all work together and try to make the best use of the fifty-two weeks of the year and bear in mind the various activities through which teaching may be done, a sane curriculum should result. The final decision as to the distribution of class sessions within a unit may be postponed until after a survey of the materials available.

After determining the number of sessions in the three-year cycle for an age group to be devoted, say, to missions, there is still the problem of balance within a year's program.

The length of units will need to be considered. That is, should a group study the life of Jesus for one month, three months or six months? Should emphasis on world peace be given in brief units at various times during the year or in a longer unit once during the year? What smaller units may be incorporated into larger ones? e.g. to what extent should missions as such, be taught and to what extent may missions be taught as part of of a larger unit? Or, how may the special Easter lesson be made a part of the unit for that quarter? These problems can only be solved as a good leader with a democratic group works out the curriculum plan.

(3) Check for sequence:

Shall a group study the Old Testament or the New Testament first? After studying Paul and his letters, is it better to follow with letters of other church leaders or to go into a study of problems in daily living? What kind of unit should be used in the fall? Is any special type of unit especially good for summer? Should special emphases occur each year at the same time? What about Easter and Christmas? What about other special days?

There is no one best sequence for all the elements in a curriculum. However, there should be reasons for placing one unit at a certain time rather than at another. An effort may be made to visualize the group or groups who will use the material and plan the sequence so that it will be most natural and helpful to them. This careful consideration should be continued until it seems that the unit is rightly placed for the best Christian education of the growing persons.

A study of the Cycle Graded and the Closely Graded Series outlines may be helpful. Note the kinds of materials used in each quarter, recurrent emphases and what units follow or precede each other. No infallible rules can thus be discovered but at least one may see how a group of editors and age group leaders planned a sequence.

7. Discover materials available

The further study of materials may be handled by sub-committees which may bring in reports as to actual materials available along the

line of each of the elements to be included in the curriculum. For instance, one committee may bring in a list of the materials on World Relations, another those centered in the Bible, and so on. These materials may be thoroughly compared and contrasted and the age group for which they are intended may be indicated.

Or, the sub-committees may be appointed to report on all the best materials available for each age group. The listing of materials available may be checked against the list of areas to be included in the curriculum.*

In searching for materials, the committee may well keep in mind the materials in the regular series published by its own and other denominational groups. A high school group which was determined to select its materials from various sources because it did not like the denominational materials used an interest finder and then blocked out areas for the program. The counselor was responsible for taking sample materials to meeting. She simply included in the group of possible materials a few units from the denominational board which were available as "electives." It so happened that the bulk of the material finally chosen by the young people for their program was from their own denominational materials!

A warning may be needed in connection with the survey of materials. Many persons think a religious book is a good book regardless of its source. In some stores all kinds of "religious" books are, at times, heaped together on a table of reduced stock. People come hungrily to the table and buy books that have viewpoints unacceptable to the better stream of thought among the denominations. More discrimination is needed in selecting religious books.

Churches also need to discriminate when selecting curriculum materials. Because there are some helpful items in a quarterly, many good people become devoted to materials which contain a great deal that even they would not accept if they examined the materials critically. In some cases, the teachers who use such material do not know from what press they secured it and if they do know, frequently they do not know the type of material which that press habitually publishes. Therefore, curriculum committees need to be so thoroughly acquainted with the materials from their own and other denominations that they will become capable evaluators of materials from other sources. Some materials from independent sources are excellent while others may even do harm.

The curriculum committee should be alert all during the year to discover good new materials. Certain directors of religious education browse through their own and certain other denominational book stores once a quarter in order to discover the best new materials. The reviews of the new curriculum materials published in the *International Journal of Religious Education* each quarter should also prove helpful.

*See page 9.

8. Evaluate the material

It is necessary to evaluate the materials. It may be difficult to do this unless one has access to a denominational publishing house. A few materials may be sent upon approval and libraries may yield some others. There is no substitute, however, for seeing the material.

When looking over material, the following questions may be asked: Is this material for teachers or for pupils? Is material provided for the other?

Are supplementary or other materials suggested for use with it? (If so, look them up also)

What is the scope covered? (See chapter headings and check with the outline the local church is using)

Is it pointed to basic needs of the group?

How many sessions are indicated? Could they be reduced or expanded if need be?

Is the viewpoint theologically and educationally acceptable? (This is most important though it may be difficult to determine.)

If the material is for the teacher, what suggestions are given for teaching?

Is the material "teachable"? Could your teachers use it? To what extent are supplementary suggestions and suggestions for activities and method given? Is the material in good form?

Would this book be desirable as the basic curriculum, as supplementary material along with other material, or shall it be dropped?

Is this the best material available in its field or areas?

Check the materials further with the list of statements in Chapter II entitled, "What Are Good Curriculum Materials?"

9. Select the materials to be used and outline the curriculum in detail.

After surveying the materials which *might* be used, a definite selection will be made. It is important to note content and scope of the material, the attractiveness and appeal to the age group and the "teachability" of the materials. Two or more bodies of material or a group of pamphlets may be needed. In such cases, a typed list should accompany the packet with suggestions for planning the unit and utilizing the material.

The curriculum should be outlined for each group, titles given, and the basic materials which are to be used listed. Matters of sequence will need attention. The completed outline may then be printed or mimeographed. Some churches print the outline together with statements of objectives and brief descriptions of the plans of each group.

The bulletins are made available to all members of the church's constituency. Other churches include this material in the fall issue of their regular news bulletin. Some include, at intervals, a brief sketch of the outline in the church calendar. Every effort should be made to acquaint not only the teachers and officers of the church school but also the parents and the entire constituency with the curriculum plans of each group in the church. Again, this approach may be utilized in a strong sermon on Christian education.

10. Provide supplementary materials

If one were using a regular established series of lessons issued by one of the denominations, he would thereby have access to magazines for the teachers using those particular lessons, suggested worship services, and, with younger children, sets of pictures.

When one builds a curriculum by selecting materials from various sources, he must search for such supplementary material for both pupil and teacher. Teachers' helps will have to be placed in the hands of the teachers. Pupils' material is needed. Pictures which are needed for the particular lessons must be sought and found. Worship service materials must be collected and made available. Motion pictures, slides, charts and other special materials must be discovered, brought together and made available to the teachers.

The bibliographies listed in Appendix III should be secured and studied carefully. Materials in the regular established series are also available for supplementary purposes. Picture sets, teacher and pupil quarterlies and activity packets should be especially helpful. Magazines published by the denominations and by the International Council of Religious Education may be used.

11. Place the order

The exact materials to be ordered and the names of the publishers should be given to the person placing the order. This should include all basic materials and as much of the supplementary material as can be determined so far ahead of time. Additional supplementary material may be ordered after teachers and supervisors have studied the basic materials. The order may be placed through the denominational book store. It will collect the materials. However, it is necessary for it to know the complete and exact title, name of author, and publisher.

12. Help teachers use the material

If the teachers and superintendents have shared in selecting the materials, some progress will already have been made in helping them to use it.

In large churches, conferences may be held with groups of teachers using the same material. In small churches where each teacher uses different materials, it is essential that there be close working relationships between the teacher and the committee responsible for

selecting the material. There should be at least one other person with whom each teacher may work out plans and discuss problems. If two or more teachers are using the same material, they may share experiences and plans. Otherwise, the chairman of the committee, the superintendent of the division or some other person should have responsibility for counseling with the teacher.

Plans for group conferences of all teachers may be made. The first conference may be used to launch the new curriculum and inspire the teacher to use it to the best of his ability. Subsequent conferences may incorporate special detailed reports from those who have something especially helpful to share. Conferences may be built about either special emphases such as Easter, Christmas, or Biblical content, or about methods such as story telling, discussion, activities, motion pictures, slides, dramatization, etc. In some of these conferences, projected materials may be used. For instance, it would help all teachers dealing with Acts or with Paul or with his teachings or letters or with early church history to see and study the Saint Paul series of motion pictures. Teachers may grow in background as well as in method.

It takes an alert and working church to build a good curriculum by selecting from various sources. Such a church must then follow through by helping its teachers use that curriculum. Conferences of the departmental superintendents may be especially helpful. It may also be wise to have some one person responsible for general oversight.

When Only One Group Wants to Select Materials

Selecting materials from a recommended list

There are some groups in a church for which the denomination does not issue a dated series of materials but instead recommends a list of materials from which the committee must choose.

The vacation church school "regular" materials approved by the denomination are a series of leader's manuals. Such denominations recommend the "Cooperative Series of Vacation Church School Textbooks" and then add a few additional manuals to the list of recommended material. Choice must be made from among the materials listed.* Likewise, materials for weekday church schools must be selected from a variety of sources.

The "Learning for Life" program for adults calls for careful selection from among a group of recommended materials. The bulletin listing such materials gives helpful suggestions for the selection. Likewise, the "Standard Leadership Education Curriculum" consists of about a hundred and fifty courses from which selection may be made.

Then, some denominations issue "elective" units. These usually deal with practical problems of Christian living such as a unit on

*Send to your denomination or to the International Council of Religious Education for a list of the Cooperative Series of Vacation Church School and Weekday Church School Textbooks.

living as a Christian in a family. Or, a unit may deal with the Christian's responsibility for building a just and durable peace. Some "elective" or "undated" units have been prepared by certain denominations for use in youth groups on Sunday evening.

When substituting "elective" units for "regular" materials, the principles suggested in Chapter V may be helpful. When selecting courses for a youth society, an adult class, or a weekday or vacation school — all the principles of curriculum building should be used.

Selecting materials from various sources

In some churches, the regular denominational lessons are used in most of the groups but one or more groups want to select their own materials. This is frequently true of the youth fellowship groups and sometimes of a certain class in the Sunday school. There may be any number of reasons for this.

Sometimes young people develop "psychological boredom" in connection with the materials in the regular series. Or, they may feel that such materials are not sufficiently pointed to meet the needs of the particular group. They may seem difficult to teach, or other materials may be available which seem to be more pertinent to the special issues in which the group is interested.

Sometimes the pastor or director feels that it will stimulate the working group if they study the curriculum problems with a view to selecting their own materials. Or, a mother's group or some special clubs may not be able to find any acceptable established series especially pertinent for them. Groups with unusually capable leadership may simply want to use the best materials for their purpose and this may lead to a choice of units from various sources.

Sometimes a group becomes weary of "planned" curriculum and wants to roam the field. They may want to select materials here, there, or yonder according to the interest at the time when they are about to finish the unit they are working on. These groups are sometimes not willing to make a thorough study of the total curriculum before selecting materials from various sources. Just what guidance can be given to such groups?

In such situations, the educational leader or advisory committee may need to take members of the group where they are and simply confer with them in such a way that the immediate choice of a unit will be wise. Through the informal conferences he may help them to see the rich possibilities for future studies and to realize the need to begin making plans. Through such informal guidance the adviser may acquaint the planning group with rich resources of study materials so that choice is necessary. As they discover materials which they would like to use "some time" they may be guided in building a sequence of units. Then, as the charts are laid before them of the way denominational bodies outline their units, they may themselves learn to plan the distribution of units in harmony with the principles of balance and comprehensiveness.

Chapter VII

Preparing Your Own Lesson Material

Why Some Churches Prepare Their Own Materials

A few churches prepare their own lesson materials. Some of the reasons why they do this follow:

1. Dissatisfaction with available materials and the conviction that they can prepare better materials themselves.
2. The need for more emphasis on some aspect of Christian education than can be found in existing materials.
3. A unique situation which calls for a special curriculum or one which affords a good opportunity for experimentation, e.g. laboratory schools, rural areas, Indian work, mission schools.
4. The pastor, director or other leader may covet for the church workers the values that may be achieved in actually planning a curriculum.

There Are Values in Such an Enterprise

If entered into wholeheartedly and under trained and creative leadership with time available to do the task thoroughly, a curriculum writing project may be about as fine a leadership education experience as anything a group of teachers or a program committee could undertake. If the task is well done, the planning group may achieve such values as:

1. New insight into and appreciation of lesson materials and the processes and problems involved in preparing them.
2. Acquaintance with a wide variety of materials, some of which may later be used for supplementary materials along with the regular denominationally published lessons.
3. Acquaintance with sources of good supplementary materials so they will know better how to find such material in the future.
4. Ability to discriminate between materials and to evaluate them.
5. Knowledge about various methods to use in teaching and learn how to use them with different kinds of material.
6. Ability to meet the special needs of the particular group in a practical way.
7. An "esprit de corps" through working hard and continuously together on such a project.
8. New enthusiasm and high purpose in teaching.

In a few cases, the project may result in new materials which may be published and made available to other groups.

Should a Church Prepare Its Own Material?

The task of writing material is too big and important a job to be undertaken lightly. There are too many good materials already available for any church to set out to create its own materials without first making a careful study of the situation. Unless the church can answer

the following questions in the affirmative, it would be better to use materials already available:

1. Do we have a pastor, director of religious education, or other leader who would be interested in taking the leadership of this group?
Does this leader have the training and experience needed to guide a curriculum making group?
Does he have sufficient drive, energy and enthusiasm to sustain the interested hard work of the committee to the successful conclusion of such a process?
Is he the kind of person who will go to the trouble necessary to provide members of the planning group with access to the best curriculum materials as samples and to the best resource materials in the fields of study?
Has he shown his creative skill in taking advantage of minor opportunities for guiding in original planning, e.g. what special programs has he helped the youth group develop?
Is he sufficiently interested in the project to give his best to it?
Is he willing and is our church willing for him to take the time needed to carry through this project to a satisfactory conclusion?
2. Are the teachers, committees or classes involved willing and able to work together on a cooperative project for the length of time necessary?
Do the planning groups have the necessary time available, and will they gladly give it to this project?
3. Can plans be made and carried out whereby members of the planning group will have access to a rich variety of resources and curriculum materials?
4. Can plans be made and carried out for the preparation of materials in mimeographed or printed form and for the organization of suitable supplementary materials such as pictures, worship materials, activity materials, etc?
5. Will the leaders for whom the material is prepared be glad to use it?
6. Will adequate plans be made to help leaders use these materials and do the leaders seem interested enough in the project to give the extra time and take the extra effort needed to use such materials?
7. Is there sufficient desire and adequate reason for undertaking the project?
8. Are there persons in the group who have the pedagogical and literary abilities required for the task of preparing needed material?

Decision will be needed as to just how inclusive the project is to be. Is material to be prepared for the entire church school? That is a tremendous undertaking. Most churches which do anything at all along this line start with one department or even one class and gradually broaden the scope. The department where the need, interest and leadership seem most advantageous for such a project may be the group with which to start. It may be that materials will be prepared for all the classes in the Primary Department, or, for one group of high school age, or, for an adult class. A youth society may be the one to start the project. Or it may be that the vacation or the weekday church school are the groups with which to begin.

There will need to be a careful study of the relationships of the group for which the curriculum is to be worked out to other groups

in the total church's program. The curriculum for any one group is a part of the total pattern and needs to be seen in that light.

Decision must be made as to whether the actual creative work is to be done by one teacher, a group of teachers as a whole, a superintendent in cooperation with the teachers of a department, a director of religious education, a program committee, a class group, a youth society, or some other special group selected to carry on this work. If a committee is to be responsible, the work will need to be outlined and responsibilities assigned.

Agreement will need to be reached as to whom the person or group writing the materials will report progress and from whom suggestions regarding content, method, integration of the work into the total program of the church, and other matters will be accepted. This is always necessary but it is especially needed if the preparation of materials is to be done by one person or by a small closely knit group.

The person or person who will carry responsibility for planning and writing materials will need to do a great deal of reading and studying. They should study carefully a bulletin such as this. They may study materials from the public school field dealing with the creation of units of study. They may correspond with other churches in which this type of curriculum building is under way and confer with those who have done such curriculum building in public schools. It would be very helpful if the persons involved in the process could have experience in one of the better summer laboratory schools of religious education. The study should also include a careful analysis of established series available.

All needed clearance and guidance conferences should be carried through with the committee on religious education, the governing board, the pastor and other responsible persons concerned with the work of the total church.

Then, it will be necessary for the planning group to carry through in a thorough way the first five steps discussed in connection with building a curriculum by selecting materials from various groups. These steps were:*

1. Know the groups.
2. Know the total present program of the groups.
3. Define objectives.
4. Decide upon areas of study to be included in the total curriculum.**
5. List the materials available, evaluating the most pertinent.

The purpose of surveying materials when one plans to prepare new materials is naturally not that of selecting the best available. This step is necessary in order that persons know what is available in the field; that they check again to see whether or not materials already

*For discussion of these steps refer to page 37 ff.

**For general list of areas to be included see Chapter II.

available will meet their needs, and that they see how other writers have handled the particular type of content. Such a survey will help them build resources. References used by others in preparing curriculum materials may be noted. Thus, they can proceed more intelligently in preparing materials.

All the study suggested above is "preliminary" to the task of preparing the materials. After resources available have been surveyed, the committee may decide not to prepare its own material but to select the best materials from various sources. If this is the outcome of the preliminary study, the committee need not feel that there has been any waste of time because such study will be of great benefit regardless of the curriculum policy developed. In fact, the steps indicated above are essential in any curriculum study.

How Does One Prepare Lesson Materials?

After the units to be written have been determined, they should be described in much the same way as by national curriculum bodies. That is, descriptions will indicate:

1. The purpose of the unit.
2. Its relation to the general objectives of Christian education.
3. Its relation to the specific objectives for this age group.
4. Its relation to other curriculum units.

There will be a sharp delineation of the group for which the unit is intended and an outline of points in their experience at which the unit should help them. Then there needs to be a statement of the basic content to be included in the unit and a list of bibliography which will indicate the slant the unit should have or which will furnish resource or background material for the writer. A list of activities and procedures which may be found helpful and notations as to the format of the written materials should be included.

The description may be prepared by one or two persons if desired but it should be reviewed, discussed and altered, if need be, by the curriculum committee. Decisions will be called for. Will the material be written out as is done in quarterlies or will it be in outline form with appended material? What special help will be given to the teacher? What will be provided for the pupils?

The writing may be delegated to a small committee or even to an individual if desired, but, in any case, it should be understood that this first writing is simply the first draft, and the committee will plan to give careful and detailed attention to the manuscript.

In some instances, it may be desirable to work out the details of the curriculum as the group proceeds rather than to work out the complete unit ahead of time. This policy has the advantage of getting the "life blood" of the group into it and with good leadership may

be quite effective. Without good leadership or without a plan for continual clearance with the curriculum committee, it may get out of hand. Also, with this plan it is necessary that the teaching staff have full attendance at each meeting and that conferences of this staff be held after each session of the group. Then, there will be a general and tentative blocking out of the unit in its entirety but with the understanding that it will be changed as seems desirable in the process of using it. More planning and more time are required for this on-going planning, but the values achieved when it is effectively carried through frequently justify the expenditure.

When the writer receives the detailed description as approved by the planning committee, his first step is to *orient* himself to the *field* of the unit and to the *needs* of the children and older persons. These two processes may well go along simultaneously. A thorough study will be made of the materials already available in the field of the course. This will include not only curriculum materials already produced, but also books written by scholars in the field. The writer needs *background* and he will not get it if he limits his study to the material prepared for use in Sunday school classes. Then he will bring together his background study and his understanding of the needs of the group for which he is preparing material.

The writer will need to keep in mind the limitations of the teachers who are to use the material and make it just as *practical and easy to use* as possible. Material is easier to use when it is presented clearly and all details are given. Source materials needed should be available. Bring together everything the leader needs so that it will not be necessary to scout around for materials.

The degree of detail in procedure will depend upon the extent to which the teachers share in the curriculum building process and upon their ability and experience. If they are building the curriculum together as they go along, only outline materials for their own procedure may be needed together with all the stories, Scripture materials, references, pictures, and suggestions and materials needed for suggested activities.

On the other hand, if those who are to use the materials are not participating in the planning project and are not unusually skilled and experienced, very carefully written materials are needed. One of the problems of national curriculum bodies is that of deciding just how much detailed procedure should be suggested and how much the writer should expect the teacher to use his own freedom and creativity in working out plans. Unless it is known that details are not needed, it is usually better to err on the side of giving too much rather than too little help. Alternate procedures may be suggested and advanced leaders may be encouraged to adapt the materials. There should be adequate provision for record keeping so that the experience being

evolved will not be lost for others who may wish to share it later. Also, record keeping is needed for the information of the curriculum committee as it plans future curriculum units.

The writer will face many of the problems met by those who write quarterlies and provide suggestions for worship and society topics and such other materials for national denominational boards. They will need to study the Biblical references carefully and in their context. Special attention should be given to methods of using Biblical material so that it is vital and an integral part of the study. Commentaries and Bible dictionaries will help in correcting information and interpretation. All manner of possible materials, including pictures and other visual aids will be investigated. This investigation should be made as thorough as possible before actual writing begins as it may shape the materials themselves. For instance, if a certain motion picture were discovered which would be especially fine in a particular unit, the preparation of the material might be entirely different from what it would be if a story from some biography was to be told.

Some persons find it helpful to make their thorough background study first. At that time, they make notes regarding "bright ideas" or anything that comes to them, but do not make any effort to create — they just build up their own resourcefulness. Then they re-define the purpose of the unit in answer to the query: "Just what do we hope Bill and Mary and Sally will get from a study of this unit?"

Some leaders then concentrate on the persons in the group forgetting the books read except as they now feed in unconsciously. They outline the lessons in the series and the place of each as it relates to the other. This may have been done by the larger committee but the writer always needs to rethink the delineation of each lesson in order that its scope may be sharpened. A separate purpose may then be written for each lesson in the unit.

After the purpose has been written for each lesson, any further notations as to just how each lesson may be developed may be noted. Or, if this is a series of worship services, it may be helpful to note how the type of service (e.g. formal, fireside, candlelight) and type of special feature (e.g. story, talk, slides, etc.) will differ in the different services. The major procedures to be used at various times may also be noted. A variety of procedures is desirable. Avoid staleness.

Some writers find it helpful to type all the Biblical references making carbons and leaving margins and spaces between verses so that they can be shuffled about. Some writers also type each poem or other quotation on a separate page or half page so, if needed, it can be fitted into the proper session and at the proper place. Some find there are many ideas and items of material which may possibly be used in one or another of the sessions. These may be sorted out, a list made of them, separate typed copies made, and then placement assigned to

them in connection with the session in which they seem to be most needed. It is well, when building one's own curriculum, to keep on hand all materials and ideas which seem appropriate to the unit but which, for one reason or another, are not used in the manuscript. These can later be placed in an appendix of additional supplementary material. In some cases, the appendix is the most meaty and valuable part of the manuscript! Even if not used for the appendix, the materials may be filed for future use in either this or some other unit.

Now, the writer may clear the table — the larger the better — make himself comfortable, and picture in his mind's eye the group for which he is preparing the material. Some persons find that it helps to work rapidly. Those who can typewrite may write at high speed even though they do not strike all the keys or fill in all the paragraphs or include the supplementary suggestions. The idea is to get the "inspiration" and the over-all pattern. In some instances, this will be done for all lessons or services in the unit before any polishing is attempted.

Separate folders for each lesson or service in the unit helps one keep the materials organized. A list may be made of many possible procedures and those especially appropriate for certain sessions noted. After once preparing the rough "over-all" draft, the manuscript is well on its way.

Some writers find it helpful to take a vacation from the project after this process and let it "set." When they return to it, they re-read all the materials for all the sessions. They find that in some instances they have not varied the procedure enough from one session to the next or they may find that a bit of choice material which was difficult to place comes popping up in all the sessions. They may find that the purpose of the sessions has not been delineated sharply enough or that the sequence in content is not good. Perhaps they will "play" with the material, sharpen the differentiations between the sessions, check to see if there is really sufficient material in each case and make note of additional materials they need to secure for one or the other units.

After the general draft of the material has been made, checked and modified, the writer is ready to prepare the more complete manuscript for the separate sessions. He will secure the additional materials for which he discovered a need; then he may refer to the over-all for the particular session and again steep himself in the field of the particular lesson or service. Having determined his approach and with a visualization of the group for whom he is preparing this material, he may begin writing. Some persons first outline the session in pencil and then type again at a rapid rate. He may outline what he has written to see that it hangs together. Another partial writing may be needed for the first draft.

Writers have their own work habits which are best for them and are not easily passed on to others. Still, they like to discuss their "ways of working" with other writers. Therefore a few "ways of working" are included here for whatever interest and help they may be.

Editors who have worked on manuscripts from many persons say that writing lesson materials is more difficult for most persons than simply writing articles. In order to prepare the teacher's material, for instance, it is necessary to actually visualize the class session and plan a possible procedure with some alternatives. One writer of intermediate materials had two typewriters with his swivel chair between them. He would visualize the class procedure and write out suggestions for the teacher on one typewriter. Then he would "swivel" and write portions of the pupils' material. Shifting back and forth that way he found it not so difficult to keep the two types of material integrated!

A writer of materials for use with beginners says she writes the teachers' material first because for that she must visualize the group on Sunday morning and give all the suggestions for procedure. Then she prepares the story for the children and plans their other material.

Some writers work deliberately, weighing each idea and sentence as they go. Some persons work from a detailed outline. Others who have secretarial service sometimes jot down basic points and then dictate. They revise the typed material until it is completed as a first draft. These first drafts, if typed, should be double spaced so that corrections may easily be made.

A second writing may follow the lines of the first. Or, the writer may use the first only as a check list to see that he includes all the necessary items and make a different approach and sequence. Many ideas work themselves out as one writes in a better way than when they were outlined.

When the writer feels that the material is ready for review by the committee, it should be either typed or mimeographed, as the need may be. The committee should read it individually before coming together to discuss and modify it. If it is acceptable in general, suggestions for revision may be left with the small committee or even with the writer and the director or some other person.

The problem of format is important. There are so many different types of materials to be prepared that attention cannot be given to each in the small compass of this book. Materials prepared for teachers, counselors or other leaders of groups should be neat, clear cut, not wordy, simple in presentation, and practicable; all details needed for carrying out the session should be given; plenty of content should be included; illustrations should be included and suggestions for method should be given simply and clearly. Care should be given to matters of style. Even teachers find materials much more helpful if margins

are kept, headings are used and paragraphs are not too long. An attractive cover is also helpful. Good decorative effects are possible even on mimeographed materials. Color of paper is important.

Materials for pupils must naturally be on their own level, attractive in format and in color, clear, and such that they will be a joy to use. Illustrations will need to be placed carefully in order to be effective.

The preceding discussion has been pointed somewhat to the preparation of material for the Sunday school. Similar procedures may be followed in planning curriculum for other groups such as special women's groups. A youth group planning its own curriculum for Sunday night needs material. Perhaps the greatest error that youth groups have made in following the plan of working out their own Sunday evening meetings is that they have too often been shallow and hit or miss in the material used. Too often they have plotted the topics and then left it entirely to the leader to find materials.

Whereas the leader of a youth program should usually be encouraged to find additional resource material, the committee should have a packet or other provision of material for him when it asks him to be responsible for the meeting. Then, in addition, there should be some suggestions regarding procedure and type of meeting as suggested by the committee. This is to insure a variety of procedures and to suggest the most appropriate procedures for certain types of meetings. If a candle lighting consecration service has been planned and another person leading a topic the previous Sunday night decides to have candle lighting service, the effectiveness of the second service will be marred.

Some one person together with the committee will need to give general oversight as the program is carried on. Opportunity should also be provided for the leader's own creativity. We may have lost a great deal by depending too much on committee work. Creative work of some type is best done by an individual. The committee or counselor is needed to give preliminary suggestions and resource material; to approve the general plans of the leaders; to help him; and to integrate the weekly plans into the total program of the group. A committee can also keep a file of materials organized and ready for use by those who are leaders for particular sessions.

Plans should be made for continual re-evaluation and change. At stated intervals, there may well be a thorough re-study of the total program in order to keep up-to-date.

Using Copyrighted Material

Materials which have appeared in copyrighted books or magazines or have been copyrighted in some other way can not legally be used without securing permission. Before using a quotation, poem, hymn, the outline of a picture or any other copyrighted material, one locates

the material in a book or magazine. If it is stated in the book or magazine that the material was used by permission and the source of the material is given, it will save time to write directly to that address. If no such statement is given, it is advisable to write to the publishers of the book or magazine in which the material is located. If an explanation is given as to the use of the material and the fact that it is being used in a local church, permission will often be granted without the payment of a fee. On the other hand, since publishers want to sell their books, it would scarcely seem right to copy a great deal from a book which they would feel should be bought. After permission has been secured, one will always state in connection with copyrighted material that it is being used by permission of whatever publishers have released it. Permission should be secured from the original publishers or author. If that information is not available, locate the material in a book or magazine and if the source is not given write to the publishers. They may own the copyright and therefore be in a position to give permission for quoting it.

Chapter VIII

Testing the Outcomes

How can one know that persons in the church school are really growing into Christian personalities? After carefully selecting materials, it is natural that one should want to test the results of their use. The church school and especially the Sunday sessions have been criticized from the standpoint of never arriving anywhere. Many reasons have been given for the lack of real teaching and learning. How can teachers know when they are accomplishing that for which they are working?

It is impossible to objectively test for some of the finest hoped-for outcomes of Christian education. We can easily test factual information objectively. To find out what those facts mean to a person or how he uses them is a different thing.

In this chapter attention will be given objective tests for information. Then there will be discussion of testing beyond pure information. Perhaps the word "test" should not be used for some of the types of observation or investigation suggested here. However, it is used to cover both the objective tests and also any informal procedures that may help a teacher to gauge the effectiveness of the teaching.

Testing for Factual Information

It is easier to discover what facts persons have learned than it is to test for any other phase of growth. Even so, too frequently, Sunday schools fail to test at this point. Lack of information about the Bible even on the part of regular church attendants from Christian homes is sometimes appalling. Pupils need to know facts. Teachers should see that each Sunday school session and certainly the unit as a whole eventuates in the pupils' learning information which is needed and which should be helpful.

What types of information should be learned?

The following types of information should be learned in connection with many units of study. In each case, the particular unit being studied or the lesson for the day should be carefully analyzed to discover just what information the pupils should learn in connection with that lesson or unit. The following are types of content which constitute such information:

I. History and Biography

Events in sequence and in isolated detail

Biography in sequence and in isolated detail

Biblical events and biography

Church history and biography:—local, community, denominational, interdenominational, inter-faith, early church

Missionary history and biography:—at home and abroad

Scientific, economic, social, governmental, and educational, history and biography

Comparative Religions

- II. Growth in religious concepts and standards
- III. Manners and Customs: Biblical
 - Early Church
 - Comparative Religious
 - Other Lands
- IV. Contemporary life and social conditions.
- V. Present-day organization, polity and program of the church — local, national, denominational, interdenominational.
- VI. Understanding of persons (individual and social psychology, psychology of religion).
- VII. Factors in and results of actions: e.g. what happens if one drinks alcohol, if one hates his enemy.
- VIII. Sciences: Biology and physiology, physics and chemistry, astronomy, in so far as pertinent to Christian education.
- IX. Worship materials: Recall of hymns, prayers, poetry, calls to worship, stories.
- X. Scripture passages: In words of Scripture
 - Meaning of selected passages
- XI. Books of the Bible in terms of: Author, occasion, major content, favorite passages.

How test for factual information?

Objective tests are most helpful in connection with testing for information. Some of the various types of objective tests and other ways of testing for factual information are listed below:*

When one wishes to discover whether or not the pupil can *recognize* the correct statement from the false, but when it is not necessary that he *recall* the information completely, such tests as the following may be used:

true false	ranking
multiple choice	rearrangement
cross-out	matching and pairing

When it is desired that the person actually *recall* information, the following types of completion tests may be used:

Completion of—sentences	
phrases	stories
quotations	outlines

Other means of testing for recall include having the pupil tell the story or give a talk or write an essay on the topic; the use of slides with pupils identifying the pictures; and written and oral questions.

When one wishes to know whether or not the pupils have not only learned the information but also know how to organize it, one may use the following types of test:

Essay; Reports; Notebooks

The extent to which the pupils can actually use the material in larger situations may be tested through such activities as the following:

Dioramas	Discussion
Dramatization	"Teaching" the class
Time Lines	Using information in worship services—
Charts	Preparing a program for others
Posters	

*Suggestions for phrasing each type of question are given later in this chapter.

Information is necessary as a basis for many other phases of growth as Christian persons. It can never, however, be the whole purpose of Christian education. Effective Christian education means growth in understanding, interest, appreciation, devotion and loyalty. It includes also growth in the ability and disposition to do a Christian thing. The real test of the effectiveness of the teaching is the result in Christian discipleship, commitment to Jesus Christ as Saviour and Lord, a growing understanding, appreciation, and devotion to him and his church, and a willingness to participate in the work of the church as the Body of Christ..

It is difficult to know whether or not a person is growing in his personal relationship to God. It is not easy to determine whether or not a person is developing in Christian character. However, it is along lines such as these that the most significant growth should take place.

Below are listed some questions which may help teachers discover to some extent whether or not pupils' growth toward the objectives of Christian education includes growth in attitudes and action. Only a few suggestions have been given. When teachers and superintendents receive new quarterlies or units of study, it will be very helpful to survey the entire unit and make a list of ways in which growth in accordance with the particular unit of study may be worked for and tested.

Most testing will usually be done in connection with a specific unit of study. That is, when members of a group are studying the life of Jesus, there may be testing to discover not only their information about Jesus but also the meaning which they give to His life and teachings and their growing loyalty to Him and His way of living. Likewise, when the unit deals with the church, the testing should include understanding, appreciation, and participation in the life and work of the church.

Through observation, conversation with pupils, their friends and families, answers may be found to such questions as the following which may illustrate ways to test appreciations of and participation in the church:

Do the pupils attend regularly and gladly? Are they reasonably reverent? Do the pupils know their pastor and other leaders of the church? Are they loyal to them?

Are the pupils proud of their church? Of their church building? Of their Sunday school teacher? Of other leaders in their church?

Do they have friends among those who attend their church?

Do they like to tell others about the Church?

Do they bring friends to attend the church?

Do they participate in the program of the church to the extent to which it is possible on their own age level? That is, do primary children undertake service projects for the church? Do high school young people accept responsibility on committees and in choirs and such groups? Do they carry this responsibility seriously and well? Do the pupils contribute both service and money to the work of the church in accordance with their ability?

We would never want to judge that a pupil is not practicing the presence of God. However, there are some evidences of a consciousness of God and personal relationships to him that may help one to know that the pupil is growing along these lines. The following are some suggested questions which may be helpful:

When the pupil prays at home, what does he say? What is his attitude toward prayer at home? When and how does he pray?

When there is opportunity to prepare a group or individual prayer at the church, does the pupil seem to feel free in offering suggestions? What kind of suggestions does he offer? When he prays aloud, what is the attitude and content of his prayer?

When opportunity is given for the pupil to choose written prayers and to adapt them, what evidences are given that the pupil has a growing understanding and appreciation of the content of prayer and the nature of God?

When selecting songs or hymns, which are preferred? In discussion as to the reasons for such selection, does there seem to be any clear idea as to the content of the hymn as a basis of selection?

Of what ideas in the hymn do the pupils seem to be conscious? Do the pupils sing freely and meaningfully?

When interpreting pictures, do they seem to understand their meaning?

When the Bible is read at church, what is the attitude of the pupils? What is the attitude of the one who reads the Scripture? Does he prepare before hand? Does he seem to know what he is reading?

When and with whom do pupils read the Bible at home? To what extent do they read it and how? What other material pertinent to religious education do they read? Do they sing hymns? When?

Do the pupils share freely and reverently in worship services? When they plan worship services themselves, do they do so with growing understanding? When they lead worship services, do they seem to know what it is all about?

What kind of questions do the pupils ask about God and about his ways of working in the universe, that is, about prayer, sin, death, birth, salvation, plants, animals, evil? What kinds of questions do the pupils ask their parents about these matters? What are the parents' own attitudes along these lines? To what extent have they shared these with their children?

In testing the pupils' growth in understanding and participation in building a more Christian social order, we may note particularly the following items:

How do they speak of and treat boys and girls of other economic levels? Of other races? Of the two sexes? Of various denominations? Of various faiths? Of various nationalities? How do they speak of leaders? Of national and international life?

In their conversation, how do they express themselves regarding handicapped persons? Those without employment, etc?

What opportunities have the pupils had to contribute toward making life better for others? How do they respond to these opportunities?

Has any particular need "taken hold" of each person?

What helpful acts do the pupils perform for those whom their lives touch? At home, school, work, play, church?

In testing how the pupil adjusts and contributes to his own family life, the following are some questions which may serve as guides:

Does he seem proud of the members of his family? Does he stand up for them?

In what ways is he helpful to the various members of his family?

What special responsibility or duty does he undertake as a contribution to the work of the family? Does he give gifts?

Do the boys and girls play together with reasonable enjoyment?

To what extent is the home life that the pupils now have seem to be the kind that would be desirable in their own homes later?

When are the various members of the family together? What do they do when together?

What attitudes are held with respect to women, marriage?

What are the evidences that each member of the family endeavors to understand the others?

What family occasions does each family represented enjoy together?

Similar types of questions may be worked out in connection with growth in Christian character, a growing Christian philosophy of life and other objectives.

Objective Test Forms and How to Phrase Them*

The first step for one who would learn to construct an objective test is to become acquainted with the various types of objective tests and learn how to phrase each type. After one has learned how to phrase true-false questions, multiple choice questions, and other types of questions, then one will be ready to put them together in a complete test. Suggestions are given below for the phrasing of each of the major types of objective tests. Sometimes these types of testing are used to test information and sometimes they are used to discover attitudes of the group.

1. True False Questions:

Try yourself on the following test:

Directions: Below is a list of statements. Some of the statements are true but others are false. Read each statement carefully. If you think it is true, underline the word *TRUE*. If you think it is false, underline the word *FALSE*. Here is a sample of the way to check the statements:

- | | | |
|-----------------------------------|-------------|-------|
| 1. Most people have five fingers. | <u>True</u> | False |
| 2. The sun sets in the West. | <u>True</u> | False |

Here are the questions. Underline either the word True or False for each one:

- | | | |
|---|------|-------|
| 1. The story of Jesus' life is given in each of the four gospels. | True | False |
| 2. According to the Book of Matthew, Jesus was born in Nazareth | True | False |
| 3. Jesus' mother was a Jewess. | True | False |
| 4. Joseph was a carpenter. | True | False |
| 5. Jesus was baptized by Paul. | True | False |

*Illustrations of each of the test forms mentioned may be found in *Experimentation and Measurement in Religious Education*, Goodwin B. Watson, New York, Association Press, 1927.

The key to the above set statements is as follows:

1. True 2. False 3. True 4. True 5. False

Compare with your answers.

Scoring on true-false statements is simple. If there are only five statements and you are using 100 as a perfect score, each correct answer will count twenty. Therefore, for the total score, count all the correct answers and multiply by 20. Or, count the incorrect answers deducting 20 for each. In this question, each question is "weighed" 20.

If you have 20 statements and want the entire group to count only 5 points then each correct statement will be counted as $\frac{1}{4}$ point.

Sometimes plus (+) and minus (—) signs are used instead of underlining the words *True* and *False*.

True-false statements are helpful when the statements can be made unequivocally true or false. Such statements should be used only when there are facts which the pupils should know and which can be stated in simple sentence form. The sentence should be simple with only one idea in it. It is wise to avoid the word "and" as this will bring in two ideas; other words to be avoided are "since," "therefore," or "inasmuch" or "but"; and negatives such as "no", "none", "not" and "never". These negatives become confusing when the pupil is trying to think, "Is this true or is it not true?"

The order in which the true-false statements are arranged should not become a pattern to which the pupils can catch on. It is wise, therefore, to check to see that the true and the false statements are scattered at random.

True-false statements are an especially good test for simple direct facts of importance. They can also be used for some form of attitude tests. The pupils themselves may work out true-false tests for their group.

2. Multiple Choice Tests:

Using the same content as in the above illustrations of true-false tests, the following multiple choice statements may serve as samples:

Directions: Following each of the statements given below are four words or phrases to complete the statement. Only *one* of the four words or phrases is correct. Circle the number of the word or phrase that correctly completes the statement. Thus:

The sun sets in the

1. West 2. East 3. North 4. South

The story of Jesus' life is given in

- | | |
|---------------------|-----------------------------|
| 1. The Book of Acts | 3. Each of the Four Gospels |
| 2. The Apocrypha | 4. First Corinthians |

Jesus' mother was a

- | | |
|--------------|------------|
| 1. Jewess | 3. Greek |
| 2. Caucasian | 4. Gentile |

Joseph was a

- | | |
|--------------|-----------|
| 1. Plumber | 3. Farmer |
| 2. Carpenter | 4. Baker |

Multiple choice questions may be used to test information or attitudes or understanding. The following additional illustrations are given:

Illustration A.

1. Check the reasons why you think some young people of your age drink.
 - a. Because their friends do. _____
 - b. Because it is smart, the thing to do _____
 - c. Because they want to be good sports. _____
 - d. Other reasons _____
2. Check the reasons some young people do not drink.
 - a. They think it is wrong _____
 - b. Their families disapprove _____
 - c. They think it is harmful to good health _____
 - d. Other reasons _____

Illustration B.

Directions: Read the passage carefully. Read it twice if you need to. Then put X in front of the BEST statement or answer.

1. But whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant. (Matthew 20: 26, 27) THIS MEANS

- | | |
|---------|--|
| _____1. | One who wishes to be great should procure a position as a servant. |
| _____2. | We should all seek to be great. |
| _____3. | The person who is most truly great is the one who serves others. |
| _____4. | The most important man in a community is the minister. |

3. Degrees Type of Questions:

There are many different kinds of tests which call for the pupil to indicate the degree to which he believes or feels a statement to be true or to be the best thing to do. The following adapted excerpt from the form used with adults and especially pastors in "A Study of Religious Beliefs"* illustrates this type:

*A Study of Religious Beliefs, School of Education, Northwestern University. Used by permission of the owner, Dr. Frank M. McKibben.

	Dis- believe with positive certainty	Dis- believe with moderate certainty	Unde- cided not cer- tain	Believe with moderate certain- ty	Believe with positive certain- ty
1. Do you believe that the idea of evolution is consistent with belief in God as creator?					
2. Do you believe that if any part of the Bible should be found to be in conflict with the spirit and teachings of Jesus it should be rejected as not binding to us?					
3. Do you believe that there is a continuance of one's life after death?					
4. Do you believe that prayers for others directly affect their lives whether or not they know that such prayer is being offered?					

Another type of "Degrees" test gives a list of actions and the pupils are told to check in columns indicating whether each action is "not at all wrong," "slightly wrong," "very wrong," "very very wrong." In other tests, attitudes are stated or actions are described in connection with practical situations and the pupils are to check whether or not each of the actions is "excellent," "fair," or "poor."

The "degrees" type of question is usually designed to test attitudes rather than information. Since pupils frequently answer test questions in terms of what they think the teacher would consider the best answer, such tests frequently test what the pupil thinks one *should* think or feel in such situations. Even so, they have value.

4. Cross-out Statements:

Tests which use the cross-out principle may be valuable if they are followed by thorough discussion which reveals the reasons for the attitudes expressed. The following illustration of such a test is given:

Directions: Read the words and phrases listed below. Consider each one not more than five seconds. If it calls up a disagreeable association, cross it out. You may cross out many or few words. Work as rapidly as you can, but be sure you cross out every word which is more annoying than pleasing, more antagonizing than appealing, more distasteful than attractive.

- | | |
|--------------------|----------------|
| 1. Jew | 8. Pacifist |
| 2. Protestant | 9. Chinaman |
| 3. World Court | 10. Japanese |
| 4. Ku Klux Klan | 11. West Point |
| 5. Roman Catholic | 12. Irish |
| 6. Socialist | 13. War |
| 7. American Legion | |

Now read the list again putting a cross opposite each word which calls up a pleasant association.

Choose *three* which you marked pleasant and *three* which you marked unpleasant, and write after each the thing that happened that you think caused you first to begin feeling about it. Was it a person you know, a movie you saw, something you read, or something else?

5. Ranking Statements, Re-arrangements, and Matching and Pairing.

In the ranking type of test, the person numbers the answers in terms of their desirability. For instance, a statement may be made that below are a number of things a boy may do on Sunday. Then the pupil is told to place (1) beside the best activity, (2) beside the next best, and so on.

Number the names of the following kings in order and name a very important event in the reign of each:

Hezekiah (———)

Josiah (———) .

David (———)

In a matching or pairing test, the pupil numbers items in one column to correspond with the number of items in the other column. The following example is given:

Directions: Number the items in Column A according to the number of the item in Column B which describes it.

A	B
———Sarah	1. First Book of the New Testament
———Genesis	2. Also called Saul
———Solomon	3. Wife of Abraham
———Paul	4. Written from Patmos
———Matthew	5. The son of David
———Book of Revelation	6. First Book of the Old Testament

Re-arrangement and ranking questions may also be used for placing in order of choice various qualities or principles. Sometimes combination questions are made involving both re-arrangement and matching and pairing.

Matching and pairing tests may be used for:

Books of the Bible	<i>paired with</i>	Authors, occasions, or content
Names of Prophets	<i>paired with</i>	Events connected with them
Church history leaders	<i>paired with</i>	Events connected with them

6. Completion questions.

Ability to recall is tested by completion questions.

Illustrations are as follows:

Illustration 1:

See if you can finish these verses:

And Jesus went about all
teaching in their _____, and preaching the _____ of the
_____, and healing all manner of _____, and all manner
of _____. Matt. 9:35.

"A new _____ I give unto you, that ye _____;
even as I _____, that ye also _____.
By this shall all men know that ye are _____, if we have
_____ one to _____." John 13: 34-35.

Illustration 2.

Read the Scripture references and then fill in the blank words which
are needed to complete the statements.

Luke 6: 26-38. Jesus believed that we should _____ enemies
even to the point of doing them a _____ turn. If we are kind only
to those who are kind to us, we are not better than _____.

Illustration 3:

The Bible on Money and Work

Read Luke 12: 13-21. Then answer the question: What lesson or principle of living has Jesus given us that will help us in the selection of our life work?

Read James 3: 13-18. Then answer this question: What kind of persons do we need to be to be able to work with other people?

Read James 5: 1-6. Then answer the question: When we are selecting our lifework, what dangers are before us if we let money become the most important reason in our choice of work?

Illustration 4:

Read the three Scripture references below and write in the space provided the meaning of each reference. Write this so that you will show what Jesus believed about persons or did for them.

Matthew 22:30 _____

Luke 19:10 _____

John 15:13 _____

7. Making lists and making analyses of problems.

Some of the best results in testing may come as a group works together or as its members work separately to make lists such as a list of things good neighbors do, or things boys and girls can do to make home a happier place or the kind of person one wants to be five years hence. Then, the writing of problems is sometimes helpful. Also, filling out problem finders centering in "my problems in the home, in the church, school, club," etc.

For Further Study of Test Forms

A number of standard tests which have value for Christian education are available. Although it is usually better to use tests based on the specific unit of study, leaders interested in constructing such tests will find it helpful to become acquainted with the more general standard tests. Annotated lists and sources together with further suggestions for the construction and use of tests are given in:

Measurement in the Church School — Research Bulletin No. 10.
International Council of Religious Education .25

Experimentation and Measurement in Religious Education.
Goodwin B. Watson, New York, Association Press, 1927.

A number of rating scales, test forms, questionnaires and other testing "schedules" which will be helpful for study and use may be found in: *Measure Religion*, Ernest J. Chave, University of Chicago Press. \$1.00.

Procedure in Planning a Test

Sometimes a test will make use of only one form. That is, the testing for a certain lesson may use only such a form as multiple-choice statements. Usually, however, a test will include a number of forms. The variety of forms to use should be determined by the nature of the subject matter. The following steps are given as suggestions in planning a complete test of, say, one unit's work in the Sunday school.

1. Review the content of the unit's work and write down what you believe and hope the pupils have gotten from the quarter's work.
2. Compare your notes on what you think the pupils have learned with the objectives of the unit and make revisions in your list of items on which to test the pupils.
3. Review the various forms which can be used for testing such as true-false, completion, etc.
4. Beside each item in your list of what the pupils should have learned write down the kind of test form which would best test that particular bit of learning.
5. Bring together all the test items to be tested by each form. That is, bring together all the items to be tested by true-false statements, multiple choice, completion, etc.
6. Work out the phrasing of the questions for each form of test.
7. Look over the test as a whole. What learnings are not tested by the test you have planned? Can you make plans which will test these over-looked items?
This may involve activities other than the pencil and paper type of testing.
8. Look over the pencil-and-paper test you or the members of the group have worked out and check with the following questions to see if it has the characteristics of a good test:

Will the pupils think it interesting?

Does it start with a question or two which all of the pupils can answer?

This is desirable in order to give them confidence in attacking the test?

Does it progress logically?

Do the various forms used follow one another logically?

Are the most important items given the most attention?

Is the test very clear?

Are the directions absolutely clear?

Have sufficient illustrations been given so pupils will know how to answer each of the various forms of testing used?

Have the most appropriate forms been used for each item to be tested?

Have the details of scoring been worked out?

9. Plan the use of the test with the group. The test should not be considered as an end in itself. It should be used frequently and as a part of the teaching procedure. After the group has taken a test, the teacher should go over it with the group, clearing up any questions and discussing each item. Some of the most effective teaching is done through such discussion of test questions.

10. Make plans for other related testing activities.

Using Test Forms in Teaching

Test questions may be used for assignments. They may be given to be especially helpful at the very beginning of a unit or a class session. Used in this way, they may help to launch a discussion and at the same time, reveal the pupil's background of information or attitude. Such a use of test forms arouses the interest of the group, and gives purpose to the class session.

Test forms may be used to help a teacher and, possibly, the group, work out the procedure to be followed during the study of the unit. A well constructed test may practically become a teaching outline.

Test questions may be used for assignments. They may be given to pupils who will answer them at home and bring them back. Such use of test forms may stimulate pupils to search the Bible or other bodies of information for answers to the questions.

One of the finest teaching procedures is sometimes the preparation of a test by the entire group.

Testing Through Creative Activities

Among the best testing devices are the procedures that lead the pupils to express their deeper thoughts and feelings without becoming self-conscious. In the church school, such opportunities are afforded in working out prayers, poems, friezes and murals, drawing pictures, playing the story, picture posing, telling stories, preparing and giving talks, working out log books, planning worship services and planning to share the work of the month or quarter with parents.

Dangers to Avoid in Testing

1. Danger of not correcting wrong answers.

The statements in an objective test tend to be remembered. Likewise, a person tends to remember how he answered a question. There is

a danger that he will remember his incorrect answer rather than the true answer. To avoid this danger, it is helpful to review the test questions, being certain that correct answers are sharp and clear and understood by each pupil. Discussion based on a test may be most valuable.

2. Danger of testing as an end in itself.

In the church school there is no need to test just to find out what people do or do not know. With older groups this can be quite embarrassing. The teacher needs to use tests for teaching purposes. Objective tests are even effective when they are checked or filled in and then kept by the person himself after they have been gone over in the class session and the questions discussed. Pupils may correct their papers and take them home with the correct answers if they wish.

3. Danger of probing.

Human beings are probably the most fascinating things in the world. The teacher has the opportunity and even the responsibility of studying these interesting creatures. Observation and tests forms furnish a technique for such study. In this there is danger. No one has a right to pry into the life of another person, even if that person be a little child. It is easy for a teacher or supervisor to become so fascinated in finding out what pupils think, know, and feel, that occasionally one mistakes curiosity for personal interest. No pupil wants to be observed too closely or to have his every action and word scrutinized. It is easy for a teacher who has had a little psychological study to enjoy looking for evidences of abnormality among his pupils and to label them as possessing inferiority feelings, jealousies, etc. Those who enjoy entertaining their friends with stories are sometimes tempted to use information gained through testing programs for entertainment purposes. If the teacher and supervisor will use tests only for teaching and helping purposes and will practice "The Golden Rule," and think of pupils as friends rather than as "cases," these difficulties should not arise.

Planning the Total Testing Program

Each teacher and superintendent needs to work out a testing program for the group under their care. The following suggested procedure may be helpful:

1. Skim each new quarterly, define objectives for the quarter for your group and write out the lines along which you hope the group will grow during the quarter.
2. Make a tentative decision as to the specific information the pupils should have at the end of the quarter. Then session by session and at longer review intervals, use the various types of tests to discover to what extent the pupils are learning such information.
3. Make a tentative outline of other ways in which pupils should grow during the quarter and map out plans for discovering if they are making progress along each line.

4. While testing continually for growth along the lines of the quarterlies being used, keep in mind the larger objectives of Christian education and constantly search for evidence of growth along these lines.
5. Secure the cooperation of the pupils in planning and carrying out the testing program.
6. Use pencil-and-paper test forms along with other activities and records which furnish a basis for testing. Always use them as part of the regular teaching procedure.
7. Do not become discouraged if you sometimes find no evidences of growth. Keep objectives uppermost, and seek to understand and like your pupils, prepare for your teaching and do it the best way you can. Then realize that growth of Christian personality is not always something that can be seen. Trust God to take your efforts and use them in the lives of your pupils.

Chapter IX

Personalities — Ninety Percent of the Curriculum

Words as they appear in lesson materials have very little meaning until they are made to live through the media of persons. One of the significant facts of growth is that the association of persons with each other produces changes. We are all familiar with the way in which movie stars influence fashion. Character and personality growth are likewise influenced by persons. Those persons who influence others frequently include men and women, and boys and girls who come into everyday personal relationship with them. They include persons of the same age group. It is this group which definitely influences the "mores" of its members. Little children want to be liked and want others to be willing to play with them. Older children want the approval of their gang or crowd. Men and women likewise want the appreciation and respect of their contemporaries. If the persons in one's own age group are good friends and are together a great deal, the influence may become great. Persons are also influenced by those who are younger than they. Children influence parents; pupils influence teachers; young people in the church as a whole frequently help older people to have more faith, hope, understanding and good cheer. At other times, it is persons older than one's self who most influence one. Parents and teachers know this and seek purposefully to guide younger persons. Perhaps most elder persons are either consciously or unconsciously helping or hindering some younger person in his way of living. Persons of all ages, then, are continually influencing others — those of the same age, those younger and those older. No one liveth unto himself.

Persons differ in their influence upon others. A person tends to have influence with others if he shows a genuine and personal interest in them; he likes them. He believes in them; regardless of their failures, he still believes in them. Boys and girls and youth respond to such an attitude by wanting to be true to that trust. The young person begins to believe in himself. Someone has said that a friend is a person who knows you through and through but who likes and believes in you just the same. This kind of a friend may have a tremendous influence.

In the second place, the person who is liked and even admired has a greater influence than one to whom others are indifferent. Whether the influence furthers or hinders Christian growth depends upon the kind of person he is. If he is fine, he may furnish concrete ideals for others. They may be eager to know the secrets of his way of living. The very name of such a person carries meaning. His presence may

be a stabilizing influence. If the persons who have confidence in him know his philosophy of life, it may help them in trying times. The persons who exert the greatest influence of this type often are unaware of it. The little things they say and do incidentally frequently take on great significance and may mean even more than formal lessons which they may teach.

Third, persons tend to be better guides for others when they have a true appreciation of democracy and when they practice it in their own relationships. Persons in churches who seem to feel that they and they alone can dictate what is done in the church sometimes "get their way." Frequently others will foresee and harmonize with their desires in order to avoid hurting their feelings or clashing with them. However, they are not the kind of persons who have the best personal influence in the building of the inner life. In fact, their attitude may tend to influence persons away from the religion which they profess rather than to draw them to it. On the other hand, a person who makes every effort to understand and respect the viewpoint of others and seeks contributions from others in a truly democratic fashion may have the possibilities for being not a dominating leader, but a strong and helpful guide with growing persons.

Whatever else the church may be, it is a fellowship of persons of all ages who want to live worthwhile Christian lives. Not *all* of the finest spirits of this earth and of each and every community are in the fellowship of the church. However, most of them are there. Sometimes we find them in unexpected places. It was said that the janitor in one church exerted more influence for Christian living than any other person in that church. His philosophy of life was so clear and attractive that persons of all ages recognized its worth. His kindly disposition and his home life matched with his professed religion. He was always around in the building and always had time to listen to others and to share his philosophy of life with them. He liked boys and girls. They felt comfortable with him. The conversations they had with him went deep in their lives. The church is full of persons who have potentialities for helping others become better Christian personalities when brought into contact with them.

Church officers need to discover the persons in their midst who are genuine Christians, wholesome personalities, who like and are liked by groups of various ages and who take a genuine interest in growing persons. The church should be a fellowship through which such persons should grow naturally. Then the best of such persons should be lifted up and given the opportunity of sharing life with others as teachers and counselors in the church school. If they like the groups with which they work and love them as a shepherd loves his flock; if they persistently believe in each member of the group and call out the very best that is in each one; if they are democratic and understanding; if they are intelligent and are wholesome in their emotional lives

and, most important of all, if they are continuously growing as Christians in all their relationships both public and personal, they will be ninety percent of the curriculum.

Such persons will also be able to create with their pupils the kind of group fellowship in which growth in Christian personality is fostered. In our church schools, we endeavor to group persons of similar age, interest and ability together. Church school classes are usually not what social workers call "natural" groups. We place the individuals in artificial groups and hope that they will become welded. If members of the group become personal friends with each other, if there is mutual respect, if they share in work, play, worship and service, and the group becomes welded as a friendship group, the teaching values of the group as a group become significant. The teacher of the group has the responsibility of working out procedures by which such welding can take place. He himself will be a part of the group. Then the influence of the individuals and the group upon each person may reach beyond direct influences. A general total bend or tendency may be established which leads one to interpret situations and make choices in terms of the philosophy of life that one knows would be acceptable to the group or persons in it.

Essentials for an Effective Teacher

We have all had experiences with teachers and counselors who were effective and with those who were not. When Jesus was asked what a religious person should do, he said there are two laws: love God with all your heart, mind, soul, and strength, and love your neighbor as yourself. If you do these two things, he said, everything else will take care of itself. He also said, "If ye love me ye *will* keep my commandments."

Perhaps in our work with teachers, we over-emphasize specific practices and fail to emphasize the more basic motivations and qualifications such as those listed below:

1. Devotion and personal loyalty to Jesus Christ and Christian zeal to serve: a feeling of the significance of the teaching opportunity and determination to do one's best.
1. Christian zeal to serve: a feeling of the significance of the teaching opportunity and determination to do one's best.
2. A genuine liking for and belief in pupils of the age in one's group.
3. The ability and gladness to give the time needed.
4. The habit of democracy in daily living.
5. Continual growth as a wholesome personality and as a Christian.
6. Enthusiasm for the task of Christian education.

If the Church can help its teachers achieve basic motivations and qualifications such as those listed above, then perhaps the specific practices will follow if they are lifted up and related to the larger task.

The six essentials are discussed below together with some specific activities which are related to them and which should grow out of them.

1. If the teacher is devoted to Jesus Christ and is zealous to serve, feels the significance of the teaching opportunity and determines to do his best, he will:

Be regular in attendance and always on time.

Welcome the lesson materials and study them thoroughly.

Collect supplementary materials and ideas.

Try out new methods.

Plan definitely for his teaching, unit by unit and session by session.

Build up his own background in the field of study.

Seek and use opportunities to grow as a church school teacher or counselor.

2. If the teacher genuinely likes and believes in the pupils of the age he is teaching, he will seek to become better acquainted with them. This may require many different procedures. Each teacher will need to work out the most practical and natural procedures for this purpose. He will take a personal interest in his pupils and learn to know them so well that he will believe in them and will be their friend. He will read books to understand his own and related age groups better; he will give time and energy for fellowship with his group outside of class; he will be so interested in others who should be in the group that plans will be worked out to bring them in; he will constantly open up responsibilities for the members of the group and guide the pupils as they attempt to fulfill them. Since he believes in them he will be fair, encouraging and helpful when they fail; they will have no reason to fear that he will condemn them as persons or that his friendship will waver because of anything they may do or say.
3. It is sometimes true that a person who would like to teach or counsel a group in the church school simply does not have the time or the physical strength to give to such a task. If this is true, he could not be urged to take the responsibility. He can be used as a substitute teacher and also can be brought into relationship with the group for special studies at various times without assuming the entire responsibility. Such a person may be used for only a few weeks as a resource leader for a unit of study.

A distinction needs to be made between those who actually do not have the physical energy and time to do this task well and those who do not yet have the vision of the task. Such persons *think* they do not have the time and energy but they could find it if they felt the challenge. Sufficient time and energy means that the teacher will take the time and give the energy necessary to prepare adequately for each class session and to study in order to build up general background and to grow in ability and skill in using specific methods. Time is also needed in order to share in fellowship with the group outside the class session.

4. If the teacher is democratic, he will:
 - Stimulate participation on the part of each member of the group.
 - Respect each person in his group.
 - Secure and guide thinking by members of the group.
 - Risk his own highest values because he believes in them and he trusts the intelligence and judgment of the group.
 - Draw out the best in each person in the group.
 - Seek to understand viewpoints.
 - Not be dogmatic. Neither will he become sour or embittered when the group judgment differs from his.
 - Grow with his group.
5. If the teacher is sincerely trying to grow as a wholesome personality and as a Christian he will have fundamental Christian convictions coupled with growth; he will grow in his own emotional controls; seek to bring into his life the beautiful in such experiences as those of nature, music, art, personalities; be careful about personal appearance; consider his body a tool and cultivate physical fitness; read good literature of more than one type; keep himself informed about the world in which he and his pupils live, and seek to live a full rich life and to be as fine a person as he can be.

He will seek to discover the "right" way of solving problems in daily living and will try to do that which he believes is right in all of his relationships at home, work, in social life and elsewhere. He will be honest with himself as well as with others, will keep his motives pure, and will grow in kindness and goodwill. He will endeavor to live as a Christian in his home and at his work and in other phases of his daily life.

He will seek to be the kind of a total personality of whom God, the creator of beauty, truth and goodness, may well be proud. He will cultivate such perspective upon life, upon himself, and upon the members of his group that his sense of humor will be delightful, gracious and pungent. He will read devotion-

al literature and will try to discover and follow those practices which best help him to experience fellowship with God and live as a courageous, loyal loving Christian. A poet has expressed the need for this kind of background in the following lines:

"Thou must be true thyself
If thou the truth wouldst teach;
Thy soul must overflow if thou
Another's soul wouldst reach!
It needs the overflow of heart
To give the lips full speech."—Bonar

As he seeks to be his best, he will become increasingly the kind of person who can fruitfully share life with others. His prayer may become:

"Lord God and Teacher of Humanity, I, too am a teacher of religion.

In earnestness and prayerfully I have sought out the ways that thou hast ordained for wise teachers.

Today I come to thee with the humble petition: May I teach out of the overflow of my life.

I thank thee for those teachers of mine who had this margin of influence and power over me.

They did their set duties as teachers well, but they did more.

They lived such deep and rich lives that their minds and hearts and interests were continually overflowing into the lives of others.

Chance conversations, a few words about a new book, our attention called to a great picture, a casual question about our plans and ideas of life, a gay and humorous side — these were some of the treasures that flowed over the edges of their usual teaching. And for those I give thee thanks.

O God, is there an overflow to my life? Do I live deeply and richly enough so that there is anything of this sort for others?

Grant me, I pray thee, to plunge myself so deeply into thy world of truth and goodness and beauty that wealth may flow from me to those I teach. Thus may I teach from the overflow of life. Amen."

—P. R. Hayward*

6. The teacher needs to be enthusiastic about the task of Christian education. Every now and then, he needs a figurative if not actual mountain view of the purpose of Christian education and just what he is working toward with his own group of growing persons. If a person has this enthusiasm for the cause, he will find his own task in Christian education a joy rather than a chore. He will have a contagious spirit in his relationships with

*Used by permission of the author.

others. He will have initiative and will be creative. He will reap the rewards that come to persons who "lose themselves" in a worthy task. He will find himself and will grow even more than his pupils.

The entire congregation has a responsibility for its teaching staff.

The Church Has a Responsibility to its Teachers

1 The church as a whole should seek to be the kind of *fellowship* which "grows," persons who will make effective teachers. The entire process of Christian education from the nursery and on through the age group program is, in the broad sense of the term, the greatest potential leadership education program that the church can find. Through the responsibilities in which the growing persons engage year after year, through the personalities they learn to know, through the general fellowship of the church as a whole, through the materials that the church provides for use with these persons, and the program that is developed through the building and equipment that are provided — through all of these things such a Christian fellowship should be built that Christian leaders inevitably blossom forth.

The church is responsible for selecting the finest of its members to have the most intimate fellowship with its youth, boys and girls and the growing adults. These teachers and counselors should be carefully chosen. The church delegates committees or boards to make such selections. They need to take their opportunity and responsibility seriously. Suggestions given previously in this discussion indicate major qualifications for such leaders.

The church should protect its growing persons from teachers or counselors who are extremely narrow-minded or dogmatic or who are potential dictators. It should never select as teacher persons who are fanatic or emotionally unbalanced. Persons should not be selected to work with particular age groups to which they have an aversion. Sometimes a teacher may simply be afraid to work with an age group because he has had very little experience with the group. In such cases, it may be that the teacher needs an opportunity to come to know the group before making a decision as to whether or not to take the class. Scholars who know the Bible but who do not know boys and girls should not be asked to teach boys and girls unless they show that they can and want to make this adjustment. Christian persons with wholesome personality who like the age group but who do not have a well thought out philosophy of life and whose information on Biblical, church, and theological matters is negligible, may become good teachers if they read and take adequate training in the fields which they lack. They should not be urged to teach the class with the idea that they do not need such background because they might then do more harm than good. They may be good potential teachers. They do, however, need to be trained for the task just as others need to be trained.

2 The church has responsibility for providing the best kind of *materials, building and equipment* possible and practicable for its groups. When teachers are willing to give their time and energy to the task of guiding boys and girls of the parents of the congregation, those parents should see that the teachers have the tools for the work. It seems wrong for a congregation to ask busy men and women to give of their time and energy to this task unless it does its best to provide a situation in which the efforts of such men and women may bear fruit.

3 The church should provide the kind of *administration* which will result in better Christian education. In a certain junior department, the boys and girls arrived late, lost their lesson materials and gave little attention either while in the departmental or in the class sessions. Very little real teaching seemed to be going forward. Six months after a new superintendent had been appointed, a visitor would scarcely have recognized the department. The same children were there, but on time, well behaved and interested in learning; the same teachers were there, but now they were teaching with new zest. The new superintendent had infused something into the teachers' meetings and the whole program of the school. She brought out the best from the teachers and pupils and made real Christian education possible.

Superintendents of departments, secretaries and treasurers, janitors — all should be chosen with care and helped to see the meaning of their own job and its relationship to good teaching. Schedules, reports, records, plans for substitute teachers — these are some of the administrative procedures which need to be worked out cooperatively by teachers and administrators.

4 The church has *responsibility to cooperate* with its teachers. This means cooperation both within the church and in the home. Parents can not afford to leave all the religious education of their children to the teachers in the church school. Since so many functions once performed by the home have now been taken over by other agencies, there is a tendency on the part of many homes to leave religious education of the children specifically to the church. This simply can not be done. Religion is too significant a matter and permeates the whole of life in such a way that a few minutes on Sunday with perhaps an additional session during the week can not possibly take care of the necessities of the situation. Furthermore, the home is the most natural place in which to teach religion. Even if the church could do it in its own building, it would still be unwise to attempt to do so when the family is the best place for such teaching. Parents and teachers need to work together in order to work out an understanding about what each is doing and also in order to develop a program of Christian education for the home as well as for the church.

The entire church should be aware of the work of teachers. Official boards of the church will find a great deal of satisfaction and many

values if they will seek to acquaint themselves with the teachers in the church school, the programs they are carrying forward, and the materials they are using. Indeed, men and men can not be intelligent members of such boards in their churches if they are not informed about the work of this major enterprise of the church, that is, Christian teaching.

The official boards, the pastor, and the members of the congregation need to do everything that they can to create a "climate" in the total church which will make the task of the teachers easier. The pastor's attitude as expressed from the pulpit and also in personal conversations can do much toward dignifying the task of the teacher. A service of consecration for teachers at which parents and the entire congregation pledge their cooperation should be held at the beginning of the church year. A mid-week conference during which teachers, counselors, superintendents and other officers and leaders will acquaint the entire congregation briefly with the total program of the church can help the congregation gain perspective and a basis for further interest in the church's program. Items in the church bulletin, browsing tables, and join meetings can do much to further cooperation and to help the teachers to know that the entire church appreciates the teaching task and is working with them.

5 The church is responsible for *providing good supervision* for its teachers.* Teaching is an art and it does require skill. The Protestant church believes in the use of men and women of the congregation as teachers. In order to do their task effectively, they need help.

In some churches the departmental superintendents serve both as administrators and as supervisors. The two tasks are different. When one person attempts both tasks, usually one or the other receives greater attention. Administrative matters are usually more obviously urgent than supervisory matters. The session has to be opened, records have to be sent in, teachers have to be secured for classes, a substitute pianist must be provided, literature must be distributed and so on. Therefore, the task of sitting down with the new teacher and planning the entire first unit is postponed. The teacher who needed supplementary materials is just given general suggestions which he will not follow up. There simply is not time to show the teachers how to make a diorama or a mural. The teacher who never used discussion is not helped. These few suggestions which would help a teacher in telling a story are not given. Files of materials are not used or kept up.

It is sometimes difficult to find one person who is able both as an administrator and as a supervisor. The tasks are so different that frequently they call for different kinds of persons. Sometimes one person

*A series of Kodachrome slides and an accompanying script prepared by Dr. Paul Vieth and Mr. Isaac Beckes entitled, "Improve Your Teaching," may be rented for \$1.00 from denominational book stores. It shows the need for and values in having a "helping teacher."

combines these functions, but frequently an exceptionally fine administrator would not be the kind of person who would make a real good supervisor. The reverse is also true. For this reason, it is sometimes necessary to have one or more persons other than the administrator serve as counselors for the teachers.

In some churches, departmental superintendents are chosen who have especially good administrative ability. Divisional superintendents, however, are chosen on the basis of their supervisory ability. In this kind of situation, the superintendent of the children's division becomes a supervisor or helper for the departmental superintendents, teachers and helpers working with nursery, beginner, primary, and junior children. Likewise, the superintendent of the young people's division becomes the counselor for boys and girls of intermediate, high school and older young people's ages. The divisional superintendent for the adults likewise helps the teachers and other leaders working with adult groups.

In some situations, the director of religious education gives a major portion of time to supervisory work. If this is planned, it needs to be stipulated. Otherwise, administrative duties will crowd out supervisory activities. Sometimes the wife of the pastor and, in some situations, the pastor himself carry supervisory relationships. Young women who have taken training in religious education or in secular education, but have married and are not pursuing that field of study, are sometimes very glad to be used as supervisors. Some public school leaders are especially good as supervisors while others are better as administrators. Teachers and superintendents in the church who have taken a real interest in and have given much time to their work in the church school and who have taken leadership courses, are sometimes good material for supervisors. Church school teachers and superintendents who have studied in summer laboratory schools should have especially good background for this type of work if they fulfill other qualifications.

Some churches send their most promising teachers and superintendents to summer laboratory schools so that they may become supervisors. Churches might well face their needs for persons who can give personal help to their teachers and other leaders and build a program to develop anew such persons. This program might include the use of summer laboratory schools.

6 The church should offer a *program of growth* especially for its teachers. In addition to helping teachers in the ways indicated above, churches need to work out a total program of leadership education and motivate their teachers to take advantage of it. Some aspects of this program will be carried out in the local church. For instance, there may be meetings of teachers and other leaders within one department whether there be few or many. Preview conferences may be held each

quarter. There may be discussions for those who work within a division and there may be conferences of all leaders in the entire church school and the entire church. There may be leadership classes; there may be provision for observation and practice teaching; library facilities and a reading program may be developed. The local church may also cooperate with the community through its community leadership school and community provision for laboratory observation and practice. The vacation church school, whether it be in the local church or in the community, may be used as an opportunity for leadership education. For further suggestions for a total program of leadership education, see the booklet, *Enlisting and Developing Church Workers*.*

It is urged that local churches seriously consider the use of summer laboratory schools for their teachers, supervisors and administrators. Many of the denominations and state councils conduct such schools. Write to your denomination and to your state council for further information. It would re-pay the church many times over to send a group of teachers, supervisors and administrators to one of these schools as a part of the regular leadership program of the local church.

*Order from denominational book stores or from the International Council of Religious Education, *price ten cents*.

APPENDICES

- I. Sources of Supplementary Materials
- II. Lesson Materials Published by Denominations

Chart V—Age Groups for which Denominations Publish Lesson Materials Based Upon Outlines Prepared in Cooperation Through The International Council of Religious Education.

Chart VI—Denominational Cooperation in Preparing Materials Based on International Council Outlines; Denominations which Prepare Their Own Outlines and Policies Regarding Preparation of Society Topics.

APPENDIX I

Sources of Supplementary Materials

The following bibliographies may be secured from denominational book stores or from the International Council of Religious Education.

1. *The Cooperative Series Vacation Church School Texts*, (Leaflet describing these manuals, yearly edition.)
2. *Choosing A Course of Study for Your Weekday Church School*, Educational Bulletin 620. International Council of Religious Education, 1945 edition price 20c.
3. *Youth Publications: Classified Bibliography: Leaflets, Pamphlets, Manuals, Bulletins, Courses of Study, Books*. International Council of Religious Education, 1943, 82 pages, price 25c.
4. *Youth Action Manuals*. The following are manuals designed to help local and state youth groups develop programs for co-operative action. They include bibliographies.
Christian Youth and World Order—20c
Christian Youth and the Economic Problem—20c
Christian Youth and Interracial Understanding—20c
Christian Youth and Interfaith Cooperation—20c
Helping Other Young People to Be Christian—20c
Christian Youth Preparing for Marriage and Home Life—25c
5. *Family Life, Parenthood and Young People's Relationships, A Selected Book List*, Federal Council of Churches, International Council of Religious Education and National Council of Church Women, 1941, 31 pages, price 15c.
6. *Learning for Life, A Study Program for Adults in the Church*. Educational Bulletin No. 410, 1944-45 edition, International Council of Religious Education, price 15c.
7. *The Standard Leadership Curriculum, Second Series Courses*. Educational Bulletin No. 502. International Council of Religious Education, yearly edition, price 25c.
8. *The Religious Film Association Catalogue of Films for Church and Community Use*. The Religious Film Association, Inc., 1944 edition, 80 pages, price 35c.*
9. List of Publications of the International Council of Religious Education.**

*Not available from International Council of Religious Education but from denominational book stores or the Religious Film Association, 11 West 42nd Street, New York, 18, N. Y.

**A list of publications is also available from the Missionary Education Movement of the United States and Canada, 156 Fifth Avenue, New York, New York.

Appendix II.

LESSON MATERIALS PUBLISHED BY DENOMINATIONS*

Chart V

Cy—Cycle Lessons
Cl—Closely Graded Lessons
U—Uniform Lessons

Age Groups for which Denominations Publish Lesson Materials Based Upon Outlines Prepared in Cooperation Through The International Council of Religious Education

AGE GROUPS FOR WHICH LESSON MATERIALS ARE PUBLISHED

Denomination	Nursery	Beginner	Primary	Junior	Intermediate	Senior	Intermediate	Young People	Senior People	Young People	Young Adults	Adults
Advent Christian Church.....			U	U			U				U	
African Methodist Episcopal.....			U	U-Cy	U-Cy	U		U-Cy				U
American Lutheran Church.....			U	U	U	U						U
Augustana Ev. Luth. Synod of North America.....						U		U				U
Church of the Brethren.....			Cl***U	Cl***U	Cl***		U					U
Church of God.....		Cy	Cy	Cy	Cy	Cy						U
Church of the Nazarene.....		Cy	Cy-U	U			U					U
Churches of God in North America.....			Cy**	Cy**	U							U
Congregational Christian Churches.....		Cl	Cy-Cl	Cy-Cl	Cy-Cl	Cy	U					U
Cumberland Presbyterian Church.....			U	U	U			U				U
Disciples of Christ.....		Cl	U	Cl-U	Cl	Cl	U					U
Evangelical Church.....		Cy	Cy-U	Cy-U	Cy-U			U				U
Evangelical & Reformed Church.....			U	U	U							U
Five Years Meeting of Friends in America...			Cy	Cy								
Free Methodist Church of North America...			Cy-U	U			U					U
Mennonite Brethren in Christ.....			U	U	U	U						U
The Methodist Church.....		Cy-Cl	Cy	Cy	Cy	Cy		Cy				U
National Baptist Convention, U.S.A.			U	U	U	U						U
Northern Baptist Convention.....			U	U			U	U				U
Presbyterian Church in the United States...		Cy	Cy-U	Cy-U			U	U				U
Presbyterian Church in the U.S.A.			U	U			U	U				U
Reformed Church in America***.....	Cl	Cy-Cl	Cy-Cl-U**	Cl**	U** Cl	Cl	U**					U**
Seventh Day Baptists.....										U		U
United Brethren in Christ.....			U	U	U	U						U
United Church of Canada.....		Cy	Cy	U	U	U						U
United Lutheran Church in America.....			U	U			U	U				U-U*
United Presbyterian Church of North America.....			(U-Combined)				U					U
Wesleyan Methodist Church of America.....			U	U	U							U

*Prepared for the home

***"Cl" includes some elective materials not based on ICRC outlines.

**Uses imprint edition of other denominations

Appendix II (Continued)

CHART VI

Denominational Cooperation in Preparing Materials Based on International Council Outlines; Denominations which prepare their own outlines and policies regarding preparation of Society Topics.

Denomination	Other Denominations with which it cooperates in preparing and publishing lesson materials based on outlines prepared cooperatively through the International Council	Lesson materials prepared on basis of the denomination's own outlines or outlines worked out with one or more other denominations	Policy for Society Topics
Advent Christian		"Blessed Hope Series" Bible stories for beginners	Prepare own materials for young people
African Methodist			Uses outlines prepared by International Council for junior, intermediate and senior-young people
American Lutheran		"Christian Growth Series" for beginners through senior jointly with United Lutheran, Augustana Church	Prepares own topics for senior-young people
Augustana Evangelical Lutheran Synod		"The Christian Growth Series" nursery—senior, with United Lutheran and American Lutheran	Prepares own materials for intermediate, senior, and young people, "Luther League Topics." All Lutheran groups cooperate (except Missouri Synod). This enterprise is a project of the League not of the Boards of Parish Education
Church of the Brethren	Closely Graded Lessons Bethany Series (Disciples) for beginners and intermediates and Keystone (Northern Baptists) in primary and junior.		Uses outline for senior-young people prepared by Disciples and occasionally the Evangelical & Reformed, modifying them to suit their needs and inserting units of their own
Church of God	Cycle Graded Lessons Nazarenes for beginners		Use Christian Endeavor Topics
Church of the Nazarene	Cycle Graded Lessons Church of God for beginners and Free Methodists for primary.	Prepare own graded outlines for juniors	Use International Council outlines for juniors in cooperation with Disciples of Christ and American Baptists
Churches of God	Cycle Graded Lessons Church of God for primary and junior		Use Christian Endeavor Topics
Congregational Christian Churches <i>(Policy is changed from time to time to meet changing needs.)</i>	Closely Graded Lessons Methodists, Northern Baptists, Disciples for beginners. Methodists for materials for Grades 1-9 Cycle Graded Lessons Methodists for senior age	"Bible Books for Girls and Boys" Grades 3 and 4 "Junior Bible Workbooks," Grades 4, 5, 6 Elective courses for nursery, intermediate, senior, young people and adult	Prepare two Series: "Christian Life Topics" for high school age "Junior High Topics" for intermediate age

Appendix II—Chart VI—(Continued)

Denomination	Other Denominations with which it cooperates in preparing and publishing lesson materials based on outlines prepared cooperatively through the International Council	Lesson materials prepared on basis of the denomination's own outlines or outlines worked out with one or more other denominations	Policy for Society Topics
Disciples of Christ	Closely Graded Lessons Congregationalists, Methodists, Northern Baptists for beginners materials Uniform Lessons other denominations for primary and junior materials	Graded Series was developed by own curriculum committee. Plan to use International Council outlines when revising	Cooperate with Northern Baptists and others for junior materials Use International Council outlines for junior, intermediate and senior-young people
Evangelical Church	Cycle Graded Presbyterian U.S. for beginners Uniform Lessons other denominations for primary and junior		Prepare own material based on International Council outlines
Evangelical & Reformed		Bible-Life Series for beginners through young people	Prepares material for intermediates and young people
Five Years Meeting of Friends	Uniform Lessons Re-edit those published by Otterbein and Methodists		
Free Methodists	Cycle Graded Nazarenes for primary ages. Primary Bible Lesson Leaflets		
Mennonite Brethren in Christ	Uniform Lessons Free Methodists		
Methodists	Closely Graded Lessons* Congregational, Northern Baptists, Disciples for beginners Uniform Lessons. Formerly for senior-young people but for adults only after Sept., 1945. Other denominations take imprint editions Cycle Graded Lessons Some denominations take imprint editions for young people	"Nursery Materials" for nursery Closely Graded Lessons for Primaries and Juniors	Uses International Council outlines for juniors, intermediates and senior-young people
Moravian Church in America		Moravian Adult Sunday School Lessons for Adults which are four lessons for year to be used at any time	
Northern Baptists	Closely Graded Methodist, Disciples, Congregational, using adaptation of ICRE outlines for kindergarten. Uniform for primary through adults	Judson-Keystone Graded Series for nursery, primary, junior, junior and senior high	Cooperate with Disciples for junior materials. Prepares own outlines for junior high, senior high and young people age groups

*Methodists and Congregationalists formerly cooperated in publishing Closely Graded Lessons.

Appendix II—Chart VI—(Continued)

Denomination	Other Denominations with which it cooperates in preparing and publishing lesson materials based on outlines prepared cooperatively through the International Council	Lesson materials prepared on basis of the denomination's own outlines or outlines worked out with one or more other denominations	Policy for Society Topics
Presbyterian in United States	Cycle Graded Lessons Other denominations for beginners through senior	"Departmental Graded" for intermediate and senior	Prepare materials for intermediates, seniors and young people
Presbyterian in U.S.A.		"Graded Bible Lessons for These Times" formerly "Departmental Graded Lessons" (Westminster) for beginners through young people	"The Society Kit" for senior societies and "The Junior Society" adapted from Baptists and Disciples
Protestant Episcopal		"Christian Education Units" for kindergarten, Grades 1 & 2, 3 & 4, 5 & 6, 7 & 8. Some other publishing houses issuing curriculum materials are, Morehouse-Gorham Co., Cloister Press, St. James Series, Episcopal Church Series	Prepares materials for high school age
Reformed Church in America	Uniform Lessons Other denominations for primary, junior, intermediate-senior and home department	Revised Pilgrim Press Workbooks in a 5-year system for older primary, junior and younger intermediates	Uses "Christian Endeavor Topics" for Youth Fellowship
United Brethren in Christ	Uniform Lessons Used by Friends and Evangelicals		Uses "Christian Endeavor Topics" for juniors, intermediates and young people
United Church of Canada	Cycle Graded Lessons Baptist Publications Committee of Canada for beginners Uniform Lessons Baptist Publications Committee	"Graded Lessons" for beginner through senior to Oct., 1945 after October, junior, intermediate and senior only	Prepares "Programme Annual" "National Young Peoples Annual" for 16-25 age range
United Lutheran Church in America		"Christian Growth Series" for primary, junior and intermediate with Augustana Lutheran Synod, American Lutheran Church (beginner and senior projected)	Materials published by the Luther League (for Young People) by the Brotherhood, and by the Women's Missionary Society
United Presbyterian Church			Use "Christian Endeavor Topics"

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